



# Concordia Theological Monthly



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## Theology and Science

Less than a generation ago most people noted in science only its immediate anthropological implication. They argued whether man was descended from simian stock or, regardless of his ancestry, whether he was the inevitable outcome of predetermining causes. In either case the concept of God was next to irrelevant, and Christian theology seemed on its way out.

But since the beginning of the "atomic-hydrogen age" man seems less concerned about his origin and about predetermining causes of his being than about his destiny. He lives in anxious fear of what would happen not only to him but to life in general if the product of modern science, the hydrogen bomb, were suddenly unleashed on strategic population centers.

In the wake of the new science many conferences on religion and science have been held both in our country and abroad. Theologians have been compelled to consider seriously the meaning of the First Article of the Creed as well as the concept of Christ as the κύριος, the παντοκράτωρ, and the *ὁ τὰ πάντα ἐν πᾶσιν πληρούμενος*. Scientists have been compelled to concede that in spite of their new knowledge the universe has become more and more mysterious. A fixed determinism has given way, if not to contingency, at least to laws of probability and to an insistence on a clear awareness of basic assumptions. The question is even asked whether the mysterious energy surrounding man might not be God's veil and mask.

This issue of the CONCORDIA THEOLOGICAL MONTHLY submits two articles dealing with the Christian approach to modern science. The one by Professor Walle surveys historically the relation of Christian thought to science since the early Christian centuries. The other article by R. C. Whittemore subjects the views of the distinguished Lutheran theologian Karl Heim (1874—1958), who

in his own way dared to face up to the new science, to a searching philosophic critique. We agree with Professor Walle's concluding observation: "We need to keep at the task of striving toward an evangelical philosophy of science," though a prerequisite to such a philosophy would seem to be a fresh but thorough and comprehensive theological statement of the Scriptural view of nature and the universe.

PAUL M. BRETSCHER

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# Toward an Evangelical Philosophy of Science

## The Historical and Recent Background

By OSCAR T. WALLE

EDITORIAL NOTE: This paper was originally prepared for and read at the joint meeting of the Evangelical Theological Society and the American Scientific Association, held June 9—11, 1959, at Trinity College and Seminary, Chicago, Ill.

### I

THE general title of our discussions indicates that we are interested in the search for a unifying discipline or point of view which may bridge or fuse what Carl Henry calls "the cleavage between science and religion . . . one of the defacing characteristics of our culture."<sup>1</sup> This author ably states the case when he says, "Evangelical theology, if it is to make a major contribution to synthesis, must propound a Christian philosophy of science tracing the implications of the sovereignty of God for all branches of science." It is the purpose of this presentation to call attention to the fact that such attempts, conscious or subconscious, have been made by Christian thinkers of all ages, but that only recently has the problem been seriously appreciated and only recently have deliberate attempts been made to formulate such a philosophy.

It would seem reasonable at the outset of an historical survey to try to formulate into a few general statements what factors ought to be included in an evangelical philosophy of science. No claim is made that the following three statements are complete or wholly correct, but they are at least an attempt to set down some of the things which ought to be included, and they are offered as a basis for discussion.

An evangelical philosophy of science must have as its basic set of axioms the Biblical teachings concerning the past, present, and future relation of God to the universe, and particularly to man, and it must concern itself with an examination of the nature of these

<sup>1</sup> Carl F. Henry, ed., *Contemporary Evangelical Thought* (Great Neck: Channel Press, 1957), pp. 247, 269.

axioms. Without this *a priori* no philosophy deserves to be called evangelical. In any scientific philosophy the relationship of the concepts of man and nature is considered, and the concept of God may be touched upon, or more often of recent years, completely ruled out as being outside the legitimate realm of consideration. An evangelical philosophy of science must, of course, include and relate all three. Ramm<sup>2</sup> has clearly stated some of these axioms under the heading of "The Biblical View of Nature": creationism, teleology, the providence of God, only the Creator is to be worshipped, the equating of the regularity of nature with God's constancy and of natural laws with divine laws, nature as temporal and a realm of probation and judgment. To these must be added the concept of the fall of man and its inherent effects on nature, the plan of redemption and its historical fulfillment in the person and work of Jesus Christ, and the implications for the believer of this Gospel as far as his purpose in life is concerned.

Together with an understanding and acceptance of these principles, there must be an awareness of their nature and of the manner in which they have been derived. As Mary Rose has phrased it, "the epistemology of faith turns upon the importance of the role of God, who in relation to the believer has become a teacher."<sup>3</sup> These precepts are God-given and are not accepted passively, or disinterestedly, or critically in the ordinary sense; but they imply a passionate and complete involvement, which will color and interpret all other principles related to them.

Secondly, an evangelical philosophy of science, it seems to me, must explore the fundamental axioms and operating conceptions of science and incorporate those which have gained universal acceptance and which do not inherently oppose or negate the axioms stated above. The notions that time and space are real and that quantifiable matter exists in time and space, while unprovable, appear to be universally accepted axioms that can be included in an evangelical framework of thought. Of a similar nature are the concepts of consistency of the universe and, with minor limi-

<sup>2</sup> Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids: Eerdmans, 1954), pp. 80—96.

<sup>3</sup> Mary Carman Rose, "Fideistic and Scientific Methods," *The Christian Scholar*, XLI (September 1958), 367—374.

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tations, the intelligibility of the universe to man. The scientific axiom of determinism requires more careful examination and perhaps more serious modification. If it includes a denial of all possibility of "the intervention of transcendent and supernatural influences,"<sup>4</sup> then this phase of the axiom will need to be rejected, since the prior assumption would thereby be negated.

Among the operating conceptions of science, those of objectivity, caution, theory construction and utilization, parsimony, and reductionism (in the sense of ever more inclusive generalizations),<sup>5</sup> all appear to be capable of being incorporated into an evangelical thought system and to be useful and necessary to attain a carefully integrated world view. Sinclair has earlier pointed out that the last two, parsimony and reductionism, are desirable ideals for theology.<sup>6</sup> The concepts of amorality and skepticism are inherently in contradiction to the Biblical tenets and will need to be rejected except as applied to very limited areas.

Finally, an evangelical philosophy of science must apply these two sets of axioms and their corollaries, interrelate them, and develop them into a consistent pattern of thought and procedure which is frankly aware of the limitations of the second group and which not only tests the conclusions derived from them against the first set of axioms and its derived corollaries but also uses these conclusions to give the first axioms relevance to the physical environment and to the present culture.

For the attainment of the first part of this desideratum one might conceive of an application of the principle of reductionism on a grand scale. As Lachman describes the principle, its purpose is to "develop concise generalizations based on its data and to reduce continually the data to a minimum number of generalizations."<sup>7</sup> One might, then, conceive of the data of revelation as one principle and the data of empirical science as another. The generalization of a higher degree, of greatest inclusiveness, would be the successful and consistent amalgamation of the two. How-

<sup>4</sup> Sheldon J. Lachman, *The Foundations of Science* (Detroit: The Hamilton Press, 1956), p. 37.

<sup>5</sup> *Ibid.*, pp. 58—59.

<sup>6</sup> John S. Sinclair, "The Scientific Method and Faith," *Journal of the American Scientific Affiliation*, IX (December 1957), 12—13.

<sup>7</sup> Lachman, pp. 58—59.

ever, for the Christian there will be no doubt as to which of the two sets of data will yield the most in the combination process. Even as the law of conservation of matter gracefully yielded to the more encompassing principle of the conservation of energy, so the generalizations drawn from empirical methods will also find their place among the principles which are God-given, once all of the evidence is in.

In the process of being fitted into this basic scheme, however, the empirical conclusions may well wear away encrustations which obscure the true framework of revealed axioms much as a bolt when inserted into a painted frame bites away the paint which may have leaked into the prethreaded hole. The hole may even have been completely painted over, and this fact may originally well have confused the assembler as to the whole pattern of the machine. But if, at long last, one bolt has gone home, the presence of a second one, unsecured, may well suggest a search in the general area which leads to the discovery of the proper fitting of the parts.

This possible mutual gain and also the difficulties in attaining it are suggested by the following statement in a recent symposium of theology, psychology, and psychiatry:

We simply take for granted the truth of revelation found in Scripture. . . . We also take for granted the essential correctness of what is held, on experimental or clinical grounds, by students of physiology, psychology, and psychiatry. If these two belief systems are both true, we ask what possibilities are conceptually available for accommodating them to one another.

Many modern teachers believe that the message of Christ can be conveyed most effectively by borrowing some of the methods and terminology of modern science.

To present the Christian faith in the terms of a particular cultural climate is both necessary and risky. It is necessary if the Gospel is to be understood, because the church must meet people where they are. . . . It is risky, according to the history of the Christian Church, because the process of translating the Gospel into the terms of any particular culture is so delicate that most attempts have been partial or total failures.<sup>8</sup>

<sup>8</sup> *What, Then, Is Man?* Graduate Study Number III, a Symposium of Theology, Psychology, and Psychiatry (St. Louis: Concordia, 1958), pp. 6, 13.

If this is correct, we are in our quest walking a delicate line between calculated risks and the compelling necessity placed upon us by the Gospel. To what degree historically the church has kept this desired balance is the question which we wish to explore in the remaining time.

## II

Among primitive peoples such science as they knew and such religion as they practiced were one. Whether capricious or unchangeable, whether personal or impersonal, the supernatural power which they considered responsible for the operation of the universe was the power or powers whom they worshiped, tried to appease, and called their gods.<sup>9</sup> The mistaking of random sequences of events for cause and effect led to the practice of magic and to the development of the prestige of the witch-doctor who in a sense assumed the place of a professional man in his culture. Thorndike has demonstrated that magic and primitive science grew up side by side.<sup>10</sup>

Whatever the errors and evils residing in this peculiar combination of primitive science and primitive religion, it had the desirable feature of a single belief and outlook on life. Now to what degree was a similar integration accomplished in the primitive New Testament church? Raven contends that an integrated view of the universe was but poorly developed by the early Christian fathers.<sup>11</sup>

Clement of Alexandria, who taught clearly the all-penetrating power of God in creation and in a continuing providence, "does not develop a fuller exposition of the order of nature." If one equates critical judgment with the scientific method, he apparently did reject current fables of nature<sup>12</sup> and thus might be adjudged as using one facet of the scientific method. Origen developed his thinking a little farther, considering the knowledge of God as integrating all phenomena. Often he offers scientific arguments for his views. He argues, for instance, against a crassly literalistic

<sup>9</sup> Edward Leroy Long, Jr., *Science and Christian Faith* (New York: Association Press [Haddam House], 1950), pp. 15-16.

<sup>10</sup> Lynn Thorndike, *History of Magic and Experimental Science* (London: Hutchinson, 1953), I, 1-32.

<sup>11</sup> Charles E. Raven, *Natural Religion and Christian Theology* (First Series: Science and Religion; London: Cambridge University Press, 1953), p. 26.

<sup>12</sup> *Ibid.*, pp. 44-45.

understanding of the Genesis account of creation and refers to Adam as the representative of the whole fallen human race.<sup>13</sup> Here a definite tension is developed rather than that an integrated view is accomplished. Augustine, writing in the fifth century, already began to reflect the change of view which tended to reject the world of nature as being corrupt and something from which the Christian should withdraw, rather than something to study as a complementary revelation of God's creation. This is partly reflected in his *Enchiridion*. (III, IX)

Nor should we be dismayed if Christians are ignorant about the properties and the number of the basic elements of nature, or about the motion, order and deviations of the stars, the map of the heavens . . . and about the myriad of other things which these "physicists" have come to understand, or think they have. . . . For the Christian, it is enough to believe that the cause of all created things, whether in heaven or on earth, whether visible or invisible, is nothing other than the goodness of the Creator, who is the one and true God.<sup>14</sup>

According to Raven, this view can be seen most clearly in Augustine's *De civitate Dei*, which eventually, in Raven's words, "reduced the meaning of Providence to the protection and guidance of the church."<sup>15</sup>

What are the possible reasons for this meager development of anything approaching a true, Biblical philosophy of nature by the early church fathers? No doubt the four which Raven offers have some validity. They are:

1. The church was in a world which would be attracted by the miraculous element. Hence it emphasized the supernatural rather than the natural.
2. The pagan world was so corrupt that a revulsion to nature was inevitable.
3. The persecutions tended to cause them to emphasize the eschatological rather than the temporal.

<sup>13</sup> Origen, *Against Celsus*, Book IV, Ch. XL, p. 516; Origen, *De principiis*, Book IV, Ch. I, Par. 16, p. 365. Both in *The Ante-Nicene Fathers*, authorized ed. (Buffalo: The Christian Literature Publishing Co., 1885), vol. IV.

<sup>14</sup> Albert C. Outler, ed. *Augustine: Confessions and Enchiridion* (Philadelphia: Westminster Press, 1955), pp. 341—342.

<sup>15</sup> Raven, pp. 51—52.



4. The tendency to allegorize and to count nature as being only symbolical.<sup>16</sup>

To these might be added the great influence of Neoplatonic dualistic thought, and the fact that Platonic-Aristotelian *scientia* stressed the immanence of God exclusively, rather than His transcendence, and that this view was regarded as antithetic to the Judeo-Christian faith.<sup>17</sup> Whatever the reasons, it appears to be clear that in the early church the problem of relating Biblical truth to observed nature and developing a unified world picture was not considered an important one and was never seriously attacked. Rather there was a gradual tendency to proceed from an ignoring of nature to an abhorring of it and a complete withdrawal.

### III

This attitude increased and gradually merged into the typical view of the Dark Ages and the medieval period. This situation has been explored so many times that a passing mention should suffice. Seeing through the eyes, first of Platonic and later of Aristotelian philosophy, the church claimed to possess a final and complete interpretation of the world. There was indeed a unified picture, but only because the possibility of conflict was neatly eliminated by the assumption that revealed truth was considered the final interpretation of natural phenomena. Experimentation and discovery were interpreted within this framework. The tendency was to restrict them to description and practical improvements rather than to develop any explanation of the universe other than the traditional one.

### IV

From the fresh point of view of Reformation theology one might expect a new approach to the problem of the relationship of scientific investigation and evangelical belief, but the general verdict of historians seems to bear a negative witness. Thus James Harvey Robinson takes rather an extreme view. He says:

In any attempt to determine the relative importance of Protestant and Catholic countries in promoting modern progress it must not be forgotten that religion is naturally conservative, and that its

<sup>16</sup> Ibid., pp. 48—49.

<sup>17</sup> Ibid., p. 26.

understanding of the Genesis account of creation and refers to Adam as the representative of the whole fallen human race.<sup>13</sup> Here a definite tension is developed rather than that an integrated view is accomplished. Augustine, writing in the fifth century, already began to reflect the change of view which tended to reject the world of nature as being corrupt and something from which the Christian should withdraw, rather than something to study as a complementary revelation of God's creation. This is partly reflected in his *Enchiridion*. (III, IX)

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<sup>16</sup> Ibid., pp. 48—49.

<sup>17</sup> Ibid., p. 26.

avowed business has never been to forward scientific research or political reform.<sup>18</sup>

So also Raven, who states that under Luther's influence "there was no room for science or natural philosophy."<sup>19</sup> Very often cited as supporting this judgment is Luther's statement, taken from the Table Talk, that he adjudged Copernicus a fool because he was trying to turn astronomy upside down with his claim that the earth revolved rather than the sun. Bornkamm calls attention to the fact that the statement was made before any publication by Copernicus, that Reinhold, an avowed Copernican disciple, taught side by side with Luther at Wittenberg, and that Luther also readily grasped the fact that the Copernican view merely assumed a new reference frame from which to interpret the movements within the solar system.<sup>20</sup> This does not at all mean that Luther considered the new theory plausible. He was as much a product of his age as any man, as much so as the scientists of his day, who also opposed Copernicus, but a judgment as severe as Robinson's does not seem warranted.

Bornkamm describes and documents Luther's views on nature at some length.<sup>21</sup> In nature Luther heard God's voice, saw His grace and goodness. From nature he drew many illustrations and much imagery, not in the exaggerated manner of an earlier day, but with a deep gratitude and wonder at the power and wisdom of God as revealed in it. For the pseudosciences, astrology and alchemy, he had a great scorn, and in his criticism of them he defined true science as a discipline involving evidence from experience. Bornkamm judges that the new approach which Luther assumed involved two things—a respect for reality as revealed in both the major and the minor things in nature, and a "profound understanding of the infiniteness of the world . . . embedded in the boundless and all-pervading presence of God who is so distant

<sup>18</sup> *The Encyclopaedia Britannica*, 11th ed. (Cambridge University Press, 1911), XXIII, 22.

<sup>19</sup> Raven, p. 84.

<sup>20</sup> Heinrich Bornkamm, *Luther's World of Thought*, trans. Martin H. Bertram (St. Louis: Concordia, 1958), p. 178.

<sup>21</sup> *Ibid.*, 176—194.

and at the same time so near." It is Bornkamm's view that Melancthon's influence caused the Lutheran Reformation to revert to a reconciliation of the Aristotelian system with the Biblical concept of the world. In his words: "His [Luther's] rich bequest to posterity had been dissipated. And when the modern view of nature insistently rapped at the church's and at theology's door for admittance, there was no one who ventured to reach for the treasure that lay at hand in Luther's views for a true approach to the modern concept."<sup>22</sup>

That scientific advances did grow out of the work of men who embraced the Reformation theology is not so well known because the history of science in this era is usually restricted to the area of the physical sciences. It is Raven's judgment that in these centuries, the sixteenth and seventeenth, "the scientific revolution owed more to the botanists and zoologists and to the doctors and explorers than to the astronomers" whose names always are prominent in the historical surveys.<sup>23</sup> He calls attention to the contributions in the form of herbals made by three Lutherans—Otto Brunfels, Jerome Bock, and Leonart Fuchs, and also to the often neglected work of Conrad Gesner, who came from the circle of the Swiss reformers at Zurich.

However significant the contributions of Protestant scientists in the Reformation and early post-Reformation era may have been, the fact remains that little progress was made toward an evangelical philosophy of science. Again there were reasons which account for this. Modern science had not truly been born. Galileo, who died in 1642, was sowing the seeds by his insistence that people believe the evidence observed by their instrumentally extended senses. Furthermore, the great intellects of the Reformation were preoccupied with other important matters. There were churches to organize, schools to supervise, catechisms to write, sermons to preach, and the development of a philosophy of science would have been a luxury even if the need for such a discipline had been recognized, which definitely was not the case.

<sup>22</sup> Ibid., p. 194.

<sup>23</sup> Raven, pp. 80—98.

## V

As one moves past the time immediately following the Reformation, one finds oneself in the middle of the scientific revolution, that movement which Butterfield judges the greatest landmark in history since the rise of Christianity.<sup>24</sup> Though, as in the case of all historic movements, the roots of this movement also can be traced to considerably earlier dates, it is nevertheless true that experimentation as an essential part of the scientific method, the development of many significant and necessary instruments, and above all, the direction of attention to the whole method itself, are concentrated in the 17th century.<sup>25</sup> This was the century of Hooke and the other microscopists, of Robert Boyle, of the last days of Galileo, of William Harvey, and of the productive years of Isaac Newton. What views leading to a satisfactory synthesis of revealed truth and scientific conclusions do we find in this highly productive era?

On the surface it would seem that at last a satisfactory synthesis had been achieved in the minds of these prominent men, who for the most part were Englishmen. Westphal remarks that the one thing that the virtuosi, who formed what was later to become the Royal Society, had in common was their Christianity; the atheist Thomas Hobbes neither applied, nor was suggested, for membership.<sup>26</sup> Furthermore, their works are replete with statements which make it clear that they considered the world a testimony to the intelligence, grandeur, and glory of God. Whether it was Hooke describing a flea seen under the microscope as "beautiful," or Flamsteed dedicating an astronomical calculation to the praise and glory of God, or Boyle computing the volume of the earth, all agreed that every phenomenon bore witness to God's wisdom and omnipotence. The pursuit of natural philosophy, as they called it, was an essential religious duty, a spiritual exercise, a re-

<sup>24</sup> H. Butterfield, *The Origins of Modern Science 1300—1800* (London: G. Bell and Sons, Ltd., 1957), p. 190.

<sup>25</sup> *Ibid.*, pp. 91—97.

<sup>26</sup> Richard S. Westphal, *Science and Religion in Seventeenth-Century England* (New Haven: Yale U. Press, 1958), p. 20.

ligious experience. "All truth is one, they were saying; natural philosophy does not and cannot contradict Christianity."<sup>27</sup>

Born and reared in a Christian society, these men had their outlook toward nature and science shaped by their Christian beliefs. Even their conviction of the rationality of nature came perhaps more from their Christian assumptions than from the results of their observations and experiments. Despite all of these assumptions and good intentions, these originally pious Christian natural philosophers were inevitably moving farther and farther from the faith of the fathers and its basic assumptions. While miracles in Biblical times were not denied, it was tacitly assumed that they ceased with the end of the apostolic era. The Protestant reaction to the Roman Church's emphasis on modern miracles and superstitions was no doubt also a reason for this view. In Westphal's judgment, "the Calvinist God in His remote majesty resembles the watchmaker God of the mechanical universe, suggesting that the Calvinist tenor of English theology helped to make the mechanical hypothesis congenial to English scientists."<sup>28</sup> Eventually, the mechanical idea of nature which emerged contradicted miracles and the reality of divine providence. In other words, as their Christian background and belief had partly shaped their scientific philosophy, so, without their realizing it, their scientific procedures were shaping their Christianity, subtly changing it into a completely rational religion. Apparently they were for the most part unaware of the occurrence of this change. They refused to believe that mechanism would challenge Christianity because they assumed that the machine had to have a designer.

One can trace this gradual relegation of God to a more remote and less active role in the daily operation of the universe and the affairs of men through the statements of the less important figures to the final synthesis of Newton in his laws of universal gravitation and to the much greater concessions in orthodox Christian doctrine to which he considered himself forced.<sup>29</sup>

While we may not agree with the very final conclusion reached

<sup>27</sup> Ibid., p. 48.

<sup>28</sup> Ibid., p. 5.

<sup>29</sup> W. T. Stace, *Religion and the Modern Mind* (New York: Lippincott, 1952), pp. 86—87.

by Westphal, his description of what had happened in the 17th-century attempt to harmonize science and religion seems otherwise quite accurate:

The virtuosi nourished the atheists within their own minds. Atheism was the vague feeling of uncertainty which their studies had raised, not uncertainty of their own convictions as much as uncertainty of the ultimate conclusions that might lie hidden in the principles of natural science. With wonderful certainty and assurance each virtuoso proved the existence of God from the creation; yet repeated too often, the assurance acquired an odor of insecurity. With Newton the insecurity was growing toward open fright. The creation pointed infallibly to the First Cause, but was Christianity itself entirely rational? Could it stand the test of reason? Did it not need to be purged before it could be safe? Newton wrote a paper to prove to himself that every doctrine of the true Christianity was rational and reasonable. Somehow it was not quite right. He revised it, wrote it again, wrote it a fourth time, and then a fifth. Still it was not quite right. Perhaps if he tried once more, he could reach the perfect statement, the exact definition which could reconcile Christianity with reason forever and restore certainty to religion. That picture of Newton in his old age writing and revising his statement on religion is the symbol of the insecurity that goaded the virtuosi as they sought a foundation for certainty. But certainty there was not to be. Following the birth of modern science the age of unshaken faith was lost to western man.<sup>30</sup>

If one looks for the reason for this loss of certainty, it would seem to lie in the fact that these men had not carefully examined the basic philosophic grounds from which they were proceeding. There had been the quiet assumption that whatever they found would have to glorify God, but mainly overlooked was the fact that often these findings would result in extended implications, and that once committed to accept unquestioningly the results of the scientific method, a man was really committed to a criterion of truth which implied doubt as to the authority of faith and revealed truth. Had these men examined the philosophy of the method with as careful a scrutiny as they had the objects of the method, perhaps some of them would not have gone so far afield.

<sup>30</sup> Westphal, pp. 219—220.

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## VI

But these basic examinations were not made, and as science moved through the 18th and 19th centuries, it not only continued to go farther afield but actually took over the entire field. Some of the results of the Reformation, nationalism, the rationalizing tendency within the church itself, all tended to weaken the influence and effectiveness of the church on the thinking of men, and science aggressively took over more and more of the role which heretofore the church had played. "Scientists were no longer pleading for a right to state the truth as it was gathered from observation; they were asserting a new interpretation and picture of the world."<sup>31</sup>

In a way this culminated in the great evolutionary controversy of the last century. This illustrated beyond a question the fact that religion and science were separated on the matter of a basic interpretation of life. The loss of the field is put into these words by Carl Henry: "Religious life no longer supplies the strategic center of our cultural pattern. In fact, today the life of religion is not regarded as an indispensable element of cultural completeness and integration. The achievements of religious faith, consequently, are dismissed as irrelevant by scientifically enlightened men."<sup>32</sup> The steady movement toward this view continued throughout these centuries and into our own. It resulted in the publication of the works of White<sup>33</sup> and Draper,<sup>34</sup> which picture science and theology as being inevitable and unreconcilable opponents, giving the impression that this had ever been so and that any synthesis was not only improbable but inconceivable. It appeared that the two disciplines were without means or hope of communicating with each other. For a time this problem appears not to have been too disturbing to some people until it was made real for them by the invasion of the new philosophy and methodology into the realm of psychology and the social sciences. Then the issues became

<sup>31</sup> Long, p. 25.

<sup>32</sup> Henry, p. 248.

<sup>33</sup> Andrew D. White, *A History of the Warfare of Science with Theology in Christendom*, 2 vols. (New York: D. Appleton and Co., 1910).

<sup>34</sup> John William Draper, *History of the Conflict Between Religion and Science*, original text edited and abridged by Charles T. Sprading (New York: Vanguard Press, 1926).

reasonably clear to all thinking individuals. Raven summarizes the situation thus: "By the first decade of the present century the frontier between science and religion had become almost an iron curtain; it was hard for an honest and intelligent youngster to keep a footing in both worlds."<sup>35</sup>

This fundamental difference in point of view led to a clear cleavage, as Henry calls it, and for a long time it was more or less tacitly assumed in evangelical circles that it was inevitable. The rationalistic, modernistic approach which developed among the Christian thinkers did not help matters any. It gave the appearance that science had indeed clearly taken over the entire field and that Christianity for intelligent people could continue to exist only if it adopted scientific principles en masse, thereby giving up almost the entire body of uniquely Christian doctrine. Those who still felt that there was some room for faith, relegated it to the rapidly decreasing minor area where science did not as yet definitely claim knowledge, but the feeling was strong that, given a few years, these stubborn pockets of ignorance would soon be mopped up, the occupation army could be disbanded, and a peaceful and truly progressive peacetime reign of the savior science would follow.

Evangelicals were perhaps partly to blame for this feeling of complete hopelessness so far as any reasonable communication might be concerned. Disillusioned by the modernistic defection, they made no real attempt to interpret traditional doctrines in the light of new scientific knowledge. Denouncements enough there were, and these sometimes were too general. The impression in those days was often given that scientific research itself was an evil thing and that all who engaged in it were either hopelessly deluded or deliberately searching for a more rapid means to discredit Christian belief. Meanwhile Christian people were living longer, were cured of heretofore incurable diseases, and in general were enjoying far-reaching benefits which made them seriously wonder how all these denouncements could possibly be true.

## VII

Actually, what in recent years made it "possible for theologians and scientists to engage in intelligent, good-humoured, and fruitful

<sup>35</sup> Raven, p. 10.

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conversation,"<sup>36</sup> was taking place within the practically undisputed realm of pure science itself. Einstein's presentation of his first theory of relativity, Planck's offering of the quantum theory, Heisenberg's uncertainty principle, and other mathematical considerations challenged one of the sacrosanct assumptions and conclusions of physical science — the determinate nature of the cause and effect relationship and the assumption that when one had an exact and full knowledge of all the data, he would be able to predict the outcome of any interaction.<sup>37</sup>

Applied science and technology were also unwittingly contributing to the growing area of doubt in the minds of scientists that they alone held the methodological key to all knowledge. With the successful application of nuclear energy in World War II came the crawling fear that all was not right. More insistent in scientific circles became the clamor that scientifically derived ethical principles did not seem to be adequate, that technology perhaps ought to be made to mark time until moral principles might catch up, so to speak. The atmosphere had changed rather completely, and it became almost respectable for scientists to welcome suggestions and conversations with theologians, not in any tolerating manner but with the sincere hope at least that they might make a contribution. To quote Raven again, "With the change in the scientific outlook from an almost arrogant confidence to an almost despairing hesitation about the possibility of reaching real knowledge there has come an opportunity for reopening the quest and a good prospect that the problems will no longer prove unanswerable."<sup>38</sup>

As indicated earlier, evangelical thinkers have not been idle in this improved atmosphere. From the sources available it appears that as never before the true nature and source of misunderstandings have been grasped and that there is a humble determination to get to the very bottom of the matter if that is at all possible. Such titles as "Science and Religion, Which Way *Rapprochement*?"<sup>39</sup>

<sup>36</sup> E. L. Mascall, *Christian Theology and Natural Science* (New York: Ronald Press, 1956), p. xxi.

<sup>37</sup> Raven, pp. 189—192.

<sup>38</sup> *Ibid.*, p. 15.

<sup>39</sup> John D. Garhart, *The Christian Scholar*, XLI (June 1958), 163 to 166.

"The Difficulties Which the Scientist Experiences in Accepting Theological Statements,"<sup>40</sup> "Biological Development and the Christian Doctrine of Man"<sup>41</sup> display a willingness to communicate which had not existed for centuries before.

This willingness to communicate has led Christian thinkers to devote deserved attention to fundamental aspects of the problem and to basic principles rather than to become fruitlessly involved in trying to deny specific conclusions of scientific disciplines and to build up arguments against them. This approach is also shared by Christian men of science who are concerned with the accomplishment of a satisfactory synthesis. Illustrative of this is the following:

Science and religion are fundamentally much more alike than is commonly supposed. Neither is essentially a logical structure deriving like a geometric system from underlying assumptions by syllogistic processes, though both do require rational systems of thought for their complete development and expression. Neither demands as a first step assent to prescribed formal assumptions. Of course, both do have presuppositions, and their attitudes toward them are essentially alike. In kind, these presuppositions are surprisingly similar.<sup>42</sup>

This stressing of the similarities between science and religion is an oft-repeated feature of recent writings. We find Mary Hesse stressing the same point. She points out that science originated as a Christian protest against Greek notions about the world, that the two disciplines have in common an interest in the natural world, a conviction that there is an inherent rationality in nature and a respect for the facts of nature.<sup>43</sup> Owen also points out the Christian origin of science, the fact that Christianity with its emphasis on life in this world offers an outlook which can hope to effect a reconciliation, and finally that there is a relationship to Christian doc-

<sup>40</sup> Peter Alexander, *The Christian Scholar*, XXXVIII (September 1955), 206—218.

<sup>41</sup> Philip N. Joranson, *The Christian Scholar*, XXXVII (December 1954), 523—530.

<sup>42</sup> Harold K. Schilling, *Concerning the Nature of Science and Religion: A Study on Presuppositions* (Iowa City: The School of Religion at the State University of Iowa, 1958).

<sup>43</sup> Mary B. Hesse, *Science and the Human Imagination* (New York: Philosophical Library, 1955), p. 162.

trines in what he calls the four basic theses of the scientific tradition — empiricism, materialism, determinism, and optimism.<sup>44</sup>

Owen holds that the empirical approach is in essence a fulfillment of the Biblical command in Gen. 1:26 to have dominion over all the earth and that this function of modern science must be fully recognized as such by Christians, who must also insist that there are other and even more valid avenues to ultimate truth.<sup>45</sup> Perhaps the following statement found in the symposium on religion and psychology cited earlier is relevant here:

The "scientific attitude" and the "religious attitude" cannot coexist with respect to the same subject matter . . . the Christian faith amounts in its cognitive aspect to an *overbelief* (i.e., "beyond" what science can show) rather than a *contradiction* (i.e., "against" what science shows).<sup>46</sup>

In relating materialism to the Christian faith, Owen quotes the statement of Temple that Christianity is "the most avowedly materialist of all the great religions." In other words, the Christian doctrines of the creation, the incarnation, the sacraments, and the resurrection involve a special relationship to the material which insists on its reality and importance in the divine scheme, but at the same time also insists that this is not the only or the most important phase of reality.<sup>47</sup>

Determinism, Owen holds, is actually one aspect of the Biblical doctrine of sin, namely, that man is not free but in bondage to sin, to a self-centeredness which pervades every aspect of his being and thinking and which could be and was removed only by Christ's sacrifice of self. He also shows the connection with the concept of optimism in the Christian belief in the divine purposefulness of historical events eventually leading to a fulfillment of the creative and redemptive acts in the establishment of the eternal kingdom of God.<sup>48</sup>

Whether we agree with all of these points of similarity and

<sup>44</sup> D. R. G. Owen, *Scientism, Man, and Religion* (Philadelphia: Westminster Press, 1952), pp. 186—187.

<sup>45</sup> Ibid.

<sup>46</sup> *What, Then, Is Man?*, p. 298. See n. 8 above.

<sup>47</sup> Owen, p. 189.

<sup>48</sup> Ibid., pp. 189—190.

possible congruence or not, I think that we certainly would agree that this kind of talk and thought was, and would have been, impossible a generation or two ago and that it illustrates the point that an altogether different climate prevails. This by no means implies that there are no real difficulties. Far from it. But the true nature of the difficulties is being carefully and dispassionately scrutinized, and a common ground is being sought.

There are, of course, dangers and hindrances. Coulson, for instance, warns of the dangers in the arguments which aver that there is rational or scientific evidence for the existence of God inherent in Heisenberg's uncertainty principle or in the findings of parapsychology. He summarizes his views very bluntly in this way: "If we would find God in science, we must begin again." The danger, as he points out, is that the search is really for a "God of the gaps," who on the same ground will be ruled out of the picture if and when the scientific gaps in knowledge are closed.<sup>49</sup> Pertinent here perhaps is the comment of Weaver that "faith must not be thought of as something that bridges the gap between the end of evidence and the unknown."<sup>50</sup> It would seem that recent attempts to investigate by controlled experiments the efficacy of prayer in its effect on seedling growth are not destined to contribute much to the general problem.<sup>51</sup>

One of the serious attempts to bring scientific and theological thinking out of a state of tension is found in the concept of complementarity, suggesting that science and religion are "both deeply rooted in life, that each has something to offer that is unique and indispensable, that each at its best enriches the other, and that therefore life and truth would be incomplete and unsatisfying without the contributions of both."<sup>52</sup> This view of Schilling is in turn criticized by Henry C. Torrey, who insists that the Christian religion may not be placed into a complementary position, but demands for it a transcending and synthesizing function in the

<sup>49</sup> C. A. Coulson, *Science and Christian Belief* (Chapel Hill: University of North Carolina Press, 1955), pp. 22-28.

<sup>50</sup> Henry Weaver, Jr., "A Christian Philosophy of Science," *Journal of the American Scientific Affiliation*, VI (June 1954), 4-7.

<sup>51</sup> "The Power of the Brief Burst," *Time*, LXIII (April 13, 1959), 95.

<sup>52</sup> Harold K. Schilling, "On Relating Science and Religion," *The Christian Scholar*, XLI (September 1958), 376.

search for truth: "Science is possible because the world of nature can be partially transcended and objectified. Religion is possible because of the Grace of God, who cannot be transcended and objectified, even partially."<sup>53</sup> That this criticism is well taken may be illustrated by the plea of a much more liberal commentator on Schilling's paper in the same issue of the *Christian Scholar*, who suggests as an extension of Schilling's views that the word "revelation" be dropped entirely or to "so define it as to permit the attitude and methodology of science to provide the approach to the propositions once considered as 'revealed.'"<sup>54</sup> The danger appears to lie in yielding too much in striving to reach a common ground. Were one to accept in its entirety the concept of complementarity, one would be hard put to give a consistent, Biblical interpretation of Jesus' simple but blunt words "I am the Way, the Truth, and the Life" (John 14:6). He does not say, "I am part of the truth which is to be complemented by the scientific method."

Dangerous as these attempts at reaching agreement may be, they certainly have much to commend them in preference to the solution of compartmentalism, which Long describes in this manner: "The same individual may talk of science and of religion—even in the same breath—and not face the issues of their relationship to each other or of the historical conflicts that have occurred between them."<sup>55</sup> Long remarks that orthodox Protestantism is prone to compartmentalization of this kind because it finds in Scripture a full and complete system of truth, and he suggests as an alternate to compartmentalism a dialectical resolution between Biblical statement and scientific fact by adopting a revised concept of Biblical authority, one that is valid in the spiritual but not the verbal realm. This solution does not seem to be acceptable within the framework of evangelical belief, but it is at least an attempt to avoid the false solution of glossing over problems or acting as if they did not

<sup>53</sup> *The Christian Scholar*, pp. 398—401. See n. 52 above. In this criticism he is joined by Arnold S. Nash, who also objects to religion, science, and art being considered at the same level (p. 404 of same issue of the *Christian Scholar*).

<sup>54</sup> *Ibid.*, p. 403.

<sup>55</sup> Edward L. Long, *Religious Beliefs of American Scientists* (Philadelphia: Westminster Press, 1952), pp. 113—122.

exist. Such unsolved problems exist despite the progress that has been made.

In "Some Thoughts on a Christian Philosophy of Science," T. H. Leith last year remarked: "Here to my mind, lies the heart of the problem of a Christian philosophy of science. Supposing I ask not just that one get some inner satisfaction from doing what he thinks is the will of God in pursuing a scientific career, but that he makes sense when he says that he sees the design of God in nature. . . . Does he really see God as good, rational, and powerful in the human sense? Does nature have implicit in its glories the hand of God for all to see, and can they see when it is pointed out to them?"<sup>56</sup> Leith's final answer to his own question is that the Christian, because of his unique experience, has the advantage over the non-Christian and hence sees what to the other is invisible. However, even for the Christian there are problems. One that is still plaguing for a completely satisfactory answer is the problem of fitting into the Christian doctrine of God's care and providence the observed struggle and sufferings of organisms in nature, "red in tooth and claw." Raven<sup>57</sup> attempts an answer by explaining that just as an adolescent must be permitted to make his own mistakes in order to attain maturity, so in order to develop man, the evolving species must submit to a type of self-sacrifice. He tries to clinch the point with the dramatic statement that Jesus Christ Himself "chose the Cross." This solution again is a far cry from an evangelic Biblical answer to a puzzling question, but it emphasizes how incomplete our theological knowledge is. If we understood the full meaning of the second half of Romans 8, we would perhaps find the answer.

Recent Christian thinkers concerned with relating Christianity and science have also realized that in the past Christian theology had a tendency to consider God and the universe in terms of the Maker and His work or of the King and His realm and thus to picture God as essentially external to the world. It has been observed that Christians might find the interpretation of nature a simpler matter if the doctrine of God's immanence were made

<sup>56</sup> *Journal of the American Scientific Affiliation*, X (June 1958), 16.

<sup>57</sup> Raven, *Science and the Christian Man* (London: SCM Press, 1952), pp. 37-41.



more clear and a greater emphasis were placed upon the doctrine of the Holy Spirit and the creative activity of the Son, as stated in the Fourth Gospel.<sup>58</sup>

### VIII

Thus far we have come, and looking back, one must admit that the traveling has been arduous while the distance traversed is small compared with the journey still before us. Christian thinking, preoccupied in its earliest years with thoughts of the second coming and the evils of a pagan world, did not develop a systematic doctrine of nature and yielded to the pressures to identify divine providence with the church and to withdraw from the world. Then, shackled for centuries by earlier Greek and Aristotelian concepts, it closed its eyes, thinking the problem solved. When modern science first began to appear, it at first opposed it for the wrong reasons without a realization of the real issues involved. Distracted by the internal problems of the Reformation, it, for the most part, brushed aside the slowly growing tensions and was unaware of their real significance throughout most of the critical 17th and 18th centuries. Finally aroused, in the next two centuries it lost almost all the battles because they were fought on the wrong end of the issues. After the beginning of the 20th century, when scientific philosophy had become established in its own right and the inherent weaknesses and limitations began to emerge, Christians began to deal with the real problem. Some progress has been made. The atmosphere is one which invites conversations. False starts have been identified. While Hesse admits that "there is no satisfying synthesis of science and Christianity this side of the kingdom of God,"<sup>59</sup> we need to keep at the task of striving toward an evangelical philosophy of science.

Fort Wayne, Ind.

<sup>58</sup> Raven, *Nat. Rel.*, etc., pp. 19—21.

<sup>59</sup> Hesse, p. 162.

# Karl Heim: Panentheism and the Space of God

By ROBERT C. WHITTEMORE

SUCH is the secularism of our century and our society that whoever today wishes to raise the question of God must first find someone interested. Theology in our time is largely a talking of priests and theologians to themselves and a handful of philosophers. Religion is universally tolerated and widely ignored; occasionally it is discussed—dispassionately. But the rest is silence. Rare indeed is the person who now takes religion seriously enough to denounce it. The militant atheist and the anticlerical of earlier ages are gone, and in their place is the serene secularist, secure in the conviction "that he alone has returned to the solid ground of reality and that the rest of us are still pursuing chimeras which have long since lost their significance."<sup>1</sup>

If this account of the religious situation in our time is accurate, and Karl Heim is convinced that it is,<sup>2</sup> then the Christian in contemporary society is faced with a question far more difficult than any which confronted theology in ages past. "It is the question whether for people of the present time, whose thought is shaped by the contemporary conception of the physical universe, any other philosophy is still possible than that of secularism. Does not any

<sup>1</sup> Karl Heim, *Christian Faith and Natural Science* (London, 1953), p. 21. Hereafter cited as *CFNS*.

<sup>2</sup> Born in Württemberg in 1874, Heim began his distinguished career as a preacher and philosopher as secretary of the Student Christian Movement in Germany (1899–1902). Turning to philosophy, he became *Privatdozent* at Halle in 1907, and in 1914 was elected *ordinarius* at Münster. From 1920 on he occupied a chair in theology at Tübingen, where during the 30s his was the leading academic voice critical of the Nazi German Faith Movement. His works in English translations include *Spirit and Truth* (1935), *The New Divine Order* (1930), *The Church of Christ and the Problems of the Day* (1935), *The Power of God* (1937). Heim's *Weltanschauung* is set forth in his *Der evangelische Glaube und das Denken der Gegenwart*, 5 vols. (1931–51): Vol. I, *Glaube und Denken* (3d ed. translated as *God Transcendent, Foundation for a Christian Metaphysic*); Vol. IV, *Der christliche Gottesglaube und die Naturwissenschaft I: Grundlegung* (translated as *Christian Faith and Natural Science*); Vol. V, *Die Wandlung im naturwissenschaftlichen Weltbild* (translated as *The Transformation of the Scientific World View*). Karl Heim died Aug. 30, 1958.

other outlook imply a relapse into the world-picture of our fathers which has long since been rendered obsolete by scientific research and the experience of everyday life?" (*CFNS*, p. 25). It is a question which cannot be avoided. "We have," insists Heim, "no right to raise a passionate protest against the reinterpretation of all religious and ethical fundamental concepts which secularism is undertaking and to oppose it as a rebellion against God and a human self-deification, so long as we are not in a position to propose, as an alternative to the overall view of reality from which this reinterpretation necessarily follows, another conception of the universe and one in which nature and man appear in a different light" (p. 24). It is important to notice that the question is not to be resolved by reducing our conception of God to something compatible with the current scientific world view (p. 32). The religious man cannot be satisfied by a conception at the mercy of every shift of theory. On the contrary, we require, as Heim sees it, a position independent of all the momentary currents of scientific opinion, "a position which does not have to be defended against scientific objections, a position from which, if the necessity should arise, we could go over from the defensive to the attack in our relations with natural science. Does any such impregnable stronghold exist? . . . That is the question on which everything depends." (Pp. 32, 33)

# I

The answer, according to Heim, is to be found by directing our attention to "what is closest and most intimately known to all of us, what we find when we try to look around ourselves in the world" (p. 35), that is, our inward self, our ego. My ego is for me, as your self is for you, the primary reality anterior to all experience. However much I seek to make myself an object to myself, I must realize finally that "I am neither in my body, nor above it nor beside it. I am on this side of all objectivity, and consequently outside all three-dimensional space" (p. 38). In this nonobjectivizable ego, then, we find, says Heim, "the impregnable stronghold which is prior to the objective world of experience and must form the basis for our settlement of accounts with natural science." (P. 55)

Yet even as I recognize myself as this nonobjectivizable ego

before which the universe in all its objectivity unrolls, I am disturbed by the awareness that I am not alone in my subjectivity.

Something dark and strange breaks in upon the quiet, ordered world of the ego and shakes its foundation. . . . The picture of the whole world which I necessarily form for myself from this particular central vantage-point is all at once disturbed and called in question by the coming on the scene of a second ego which is as irremovably and unexchangeably welded to another position as I am to mine. From this there arises a world which has two centres and yet which logically can have only one centre. For each of us, both you and I, must make the same demand and the same claim, namely, that we are the centre, the only standpoint from which everything is seen correctly. The non-objective seeing point is located in two positions, yet it *can* only be located in one position and *can* only be one seeing point.<sup>3</sup> (Pp. 52, 53)

Within this objective world space of bodies, the common medium of encounter, appears a relation which cannot be objectively expressed. I distinguish the nonobjective space of I and Thou from this objective space of I and It,<sup>4</sup> and I begin to see that reality has other sides, "dimensions," of which it is impossible to give an objective representation.<sup>5</sup> "The great significance which this non-objectivizable region possesses, not only for our knowledge but for our entire life, becomes clear to us," notes Heim, "only if we now extend the scope of our considerations to include the most important aspect of reality, namely the fact that the world of experience in which we are located is not at rest in a static condition but advancing in time and involved in continuous change." (*CFNS*, p. 57)

Objectively considered, this passage is physical time, equably flowing, the world as measured, as having become.

<sup>3</sup> "Thus the situation here is similar to that which we shall later find in quite a different connection when we consider the physical study of the elementary particles. There again experimental observation will confront us with two pictures which on the objective plane are irreconcilable, the corpuscle picture and the wave picture. But the fact that the two contradictory aspects are 'complementary,' and together form a higher unity, indicates that perceptual space is not adequate for the representation of this situation, and that, in order to explain it, we must have recourse to non-perceptual dimensions which can be expressed only in mathematical terms." (P. 149)

<sup>4</sup> *The Transformation of the Scientific World View* (London, 1953), p. 147.

<sup>5</sup> *Ibid.*, p. 200.

That is the picture which time presents if I consider it apart from myself. A completely different picture of reality arises, however, if I no longer leave myself out of account but relate my own existence to this conception of time. . . . From the nonobjective space in which I stand there runs, so to speak, a line which extends to this one definite position in the world of objects. In this way this position acquires a special significance deriving from a different dimension. Since the world of experience is not in a state of rest but continually moving forwards in the flow of time, one point on the time line, although objectively in alignment with all the other points on the line, in this way suddenly acquires a special significance which distinguishes it from the rest of the series. It acquires the character of being now. (P. 58)

What objectively considered is but one arbitrary point, *now* in an infinity of similar "nows," subjectively considered is pure becoming. In Heim's words: "The *now* is the red-hot forge where the future is to be hammered into shape. *Now* everything is still in a state of flux. Each of us from his own point of view must say: 'I will strike the iron while it is hot.' This struggle between the I and the Thou for the new conformation of the world is precisely what we call will" (p. 67). "What is the position of the will in this cosmos which is in a continual state of transformation? The will is . . . a form of existence of the ego . . . thus belongs to the non-objectivizable space to which the ego belongs, the space in which the encounter takes place between the I and Thou" (p. 66). But if this is so, then, Heim argues, we are impelled to conclude

that what we call the will, in contradistinction to impulse and instinct . . . is not an energy within the narrow field of our human organism, existing side by side with the other, far more powerful energies in the world, such as gravity, electricity, magnetism and the chemical and biological forces. If it were that, then the will of us puny human beings would be of no consequence at all for the course of world events. But the invisible force which we designate with the word "will" is not comprised within the narrow confines of our tiny human existence. For since the volitional ego is non-objectivizable it transcends the whole objective world space and all its spatial dimension. (P. 70)

In this ubiquity of will we find, Heim thinks, the key whereby the secularist conception of the universe is to be overcome.

Attention to the self as ego has led us to the recognition of a reality anterior to the objective world: consideration of the relation of the Self to other selves has brought awareness of a second, nonobjective space coincident with the space of bodies: realization of the relation of selves in the *now* of becoming as the expression of ubiquitous will has rendered possible the replacement of the world view of secularism by one having religious significance. We have now to determine the nature of the universe revealed by these preliminaries.

## II

We begin with the conjecture that this universe is, in its innermost structure, panpsychic. Heim remarks:

We must reckon with the possibility that the "medial" significance of the objective world does not apply only to the relation between one human being and another and to the relation between man and non-human nature, but that even within the world of non-human nature itself there may exist psychical relations which do not differ essentially, even though they may have quite another form, from what we ourselves experience in our own human sphere as the encounter between the I and the Thou. We cannot help thinking that the whole of reality around us is not simply an inanimate mass, but that there lies behind it something which presents an analogy, however distant, with what we call a Thou. (P. 82)

The justifiability of our analogical inference to the existence of a human Thou inevitably suggests the extension of our inferential procedure to cover the inner world of the animal kingdom (pp. 87, 88). Indeed, it is, Heim feels, only our habitual tendency to fore-shorten our perspectives to the recognizably human that deters us from extending the possibility of the Thou to the inner life of plants, and thence to everything organic (p. 98). Nor can we stop here.

As soon as we have extended the principle of animation to the world of plants, the modern conception of the analysis of matter into periodically motivated systems of electrons brings us quite automatically to the question whether it is really conceivable that the two-sidedness of reality, the correspondence of an invisible "inner picture" with the visible "outer picture" suddenly ceases when we reach the limits of the organic world. (P. 95, cf. p. 104)

"It is," Heim thinks, "a step of fundamental importance for the understanding of the whole reality of which we are parts, when sober natural scientists, not on the basis of any idle speculation but under the impulsion of the facts they have observed, are driven to the conclusion that not only organic structures but even inorganic processes possibly conceal something which, even though only in a very figurative sense, is 'analogous to the ego' or 'perhaps life and will'" (p. 94). It is this "impulsion of the facts" which leads Heim, as it had led Bruno and Fechner, Bergson and Whitehead, to panpsychism.<sup>6</sup> It is his recognition that panpsychism implies the extension of the I-Thou relationship to the cosmos in every finite part and infinite whole that leads him to conclude that there exists simultaneously with the three-dimensional space of objectivity and the uni-dimensional objective flow of time "a second space which, together with the whole of reality, we traverse at every instant and which surrounds us from all sides just as the space of objectivity does" (*CFNS*, p. 108). The thinking in spaces which began with the disclosure of the ego-object polarity of space thus reaches its goal in the realization that, with this extension of nonobjectivizable ego space to the universe as a whole, we have discovered a space wherein "the whole world-form of polarity is transcended, yet not by the blotting out of the entire contents of the world but by the recasting of them in a new form" (pp. 163, 171). This "new form," this new dimension, is what Heim calls the "suprapolar" space, the space of God. (Pp. 163, 167)

Yet we must not conceive this discovery of a new dimension as implying something simply additional to the Euclidean dimensionality of our common life. It is not a question of passing from one space to another. As Heim explains it . . . "what we have here is two spaces, each of which embraces the whole universe but each in quite a different aspect . . ." (p. 169). Each dimension of reality is absolutely exclusive of all others, but at the same time it is a dimension of the self-same whole. ". . . while we are encompassed on all sides by the temporal world, we stand at the same time even now in the midst of eternity and are enclosed

<sup>6</sup> Pp. 82 ff., 102, 108, 214. See also *The Transformation of the Scientific World View*, pp. 175, 202, 212, 214, 229 ff., 239, 241, 243.

within the archetypal space (*Urraum*) of God."<sup>7</sup> But though we live in the space of God, it is not God Himself in whom we live. "The suprapolar space is indeed . . . the space in which God *is present for us* . . . (but) . . . the suprapolar space, in which God is present for us, *is not the reality of God itself*. This ultimate reality remains that which is 'wholly other,' totally incomprehensible and entirely inaccessible to our thought and observation."<sup>8</sup> The world ground, we are told,<sup>9</sup> is beyond all intuition or representation. Even as Heim asserts its omnipresence he denies its perceptibility.<sup>10</sup> "The Original Power . . . 'dwelleth in light unapproachable.'" <sup>11</sup>

If in the discovery of the suprapolar space we come near to God, it is therefore only by the power of God that we can do so. "The 'central vision,'" as Jakob Boehme called it, that insight which penetrates the whole, must, as Heim sees it, "come to us as a gift."<sup>12</sup> "Access to this supra-polar space of God's omnipresence is something which has to be directly granted to us by God."<sup>13</sup> "If the space of eternity is to be discovered, there must have first taken place in the depths of our existence a transformation which is not within our control" (*CFNS*, p. 241). Such a transformation is the revelation of God (p. 191); the recognition of it is, in Heim's vocabulary, "faith." (P. 240)

What is the meaning of the word "faith"? Clearly it does not mean any human action such as trust, or the acceptance of invisible

<sup>7</sup> P. 171. "In opposition to this polar space of temporality, including as part-spaces both the objective perceptual space and the non-objective space of the Thou relations, there stands the archetypal space of eternity or of the omnipresence of God." (Pp. 168, 169. See also pp. 205, 206)

<sup>8</sup> P. 163. My italics. "Everything that has been said so far has, in the first place, shown us one thing, namely that not God Himself but His omnipresence within the world is a space in the comprehensive sense in which we have been employing this concept throughout the book." (P. 174. See also *God Transcendent*, p. 211 f.)

<sup>9</sup> *The Transformation of the Scientific World View*, p. 112.

<sup>10</sup> *Ibid.*, p. 250. *CFNS*, pp. 194, 205, 211, 213.

<sup>11</sup> *The Transformation of the Scientific World View*, p. 112.

<sup>12</sup> *CFNS*, p. 191. "We can be released from the bondage of polar thinking, which determines our whole interpretation of the world and all our logical processes, only if, in a totally inexplicable manner, resembling what happens when one who has been born blind receives the gift of sight, there is disclosed to us the new suprapolar space, so that at a single stroke the whole of reality shines out in a new light." (P. 196)

<sup>13</sup> *The Transformation of the Scientific World View*, p. 151.



realities as true. The term faith has a much more comprehensive significance. This begins to dawn upon us only when we begin to think in terms of "spaces." Faith is the mode by which we exist in a space, by which we live from its resources, and are utterly rooted and grounded in it. . . . Faith is then the being of the whole man in the suprapolar space.<sup>14</sup>

With this definition Heim's world view is complete.

### III

To determine the cogency of a world view for which faith is an ultimate fact would seem difficult enough. It becomes more so when we note that for Heim the cosmological problem is precisely the translation of the contents of this faith into the scientific language of our time.<sup>15</sup> However, when we understand how for Heim the expression of this translation is at once the transformation of the scientific world view brought about by the recognition in modern physics of the trans-Euclidean character of world space, the difficulty seems to resolve itself into the problem of space as a common denominator.<sup>16</sup> The idea (which in the age of Einstein has become a scientific commonplace) that three-dimensional (Euclidean) space is merely one among many possible types or

<sup>14</sup> *The Transformation of the Scientific World View*, p. 148. "That something should become accessible to us which lies outside the entire polar space, and pertains to the space of eternity, is possible only if there is a knowledge that is directed towards something which can neither be seen nor inferred from what has been seen. It must be a knowledge, then, which, for anyone who has access only to the polar space, appears totally inconceivable. . . . This knowledge, the very possibility of which stands or falls with the existence of a suprapolar space without which it is unthinkable, is what the Bible calls 'faith.' . . . If we wish to express . . . (it) . . . in the terminology of the present work, we must say that faith is the general condition in which we find ourselves if we are living completely consciously in the suprapolar space, with the same confidence and security with which the thoroughgoing secularist lives entirely in the polar space. . . ." (CFNS, pp. 239, 240)

<sup>15</sup> "For it is only if we are entitled to call the suprapolar region a space that it is really possible to accomplish what Pascual Jordan sets before us as an ideal, namely the 'translation' of the contents of faith 'into the language of our present time, which is after all bound to be a scientific language.'" (CFNS, p. 162, cf. p. 126)

<sup>16</sup> "For it is only then that the religious person ceases, for those who think in terms of mathematics and physics, to be like one who speaks in tongues. . . . A concept has been found which bridges the gulf that gapes between the polar and the suprapolar zones. This is the concept of space, which is here applied to the suprapolar realm but is at the same time one of the fundamental concepts with which modern physics works." (CFNS, p. 126)

*dimensions* of space leads us, says Heim, to recognize that "a space may possess a structure which cannot be mathematically formulated at all, because this space lies completely outside the entire objective world. And yet," he concludes, "this may still be a space in the true sense of the word, because in it too a multiplicity of entities are arranged in order according to a definite principle."<sup>17</sup>

Elsewhere Heim defines space as "every interminable continuum within which a manifold of different contents may be distinguished according to the special law of its structure. This interminable whole may also be differentiated dimensionally from another no less infinite sphere."<sup>18</sup> It is this last assertion that gets us to the heart of the matter, for if infinite space is dimensionally differentiate, and Heim thinks the coexistence of Euclidean and non-Euclidean spaces is evidence that it is, then not only does it follow that a space may exist which cannot be mathematically formulated, but "it is also possible that a space may lie altogether beyond the range of what we can see or infer mathematically, even beyond all the spaces in which we stand existentially without ever yet having become conscious of it" (*CFNS*, p. 141). That is to say, the recognition of dimensionality is the warrant for the postulation of the suprapolar space!

Yet difficulties multiply as soon as the notion of "dimensionality" is brought under close scrutiny. Space, we are told, is dimensional, and a space, it is added, may exist which cannot be mathematically formulated. May we, then, infer the existence of a *dimension* which cannot be mathematically formulated? Hardly, for not only the mathematician and the physicist, but the dictionary itself will inform us that we are inferring a contradiction in terms, since "dimension" *means* measurement, which is as much a mathematical function as "dimension" is a mathematical term. Hence it is only by an analogical extension of the meaning of the term that Heim can speak of nonmathematical *dimensions* of space. The significance of the discovery of space as dimensional is not, therefore, that it provides a scientific foundation for the assertion of

<sup>17</sup> "We have an immediate knowledge of this principle, just as we have of the axioms of Euclidean geometry, and its universal validity appears to us to be equally self-evident. This is the case with the non-objective space in which encounters take place between subjects." (*CFNS*, p. 140)

<sup>18</sup> *God Transcendent*, p. 60.

the polarity of space, but rather that it furnishes an analogical base whereby the nonobjective region of ego may be described as a space. That the whole of Heim's reasoning is similarly analogical in form may be seen by attending to his account of the polar and suprapolar manifestations of the I-Thou relation.

In terms of the I-Thou relation, the problem of the transcendence of the polar in the suprapolar is the problem of how I can pass from the intuition of you as Thou to the revelation of God as cosmic Thou. We are told that we "stand before the eternal Thou in whose omnipresence we all live" (p. 229). We are told of "a personal God who confronts me as a Thou and makes me His partner in conversation and so allows me to partake in His eternity" (p. 232). But how we come to stand, confront, and partake, Heim does not tell us. Indeed, if his assertion that the space in which God is present for us is not the reality of God itself, be taken literally, he could not tell us even were he so minded. Here analogy dissolves into faith in that which, as Heim would have it, is "totally incomprehensible and entirely inaccessible" (p. 163). But if so, how then can we confront it as a Thou? If we take seriously Heim's distinction between God and the space of God, it would seem that we should not speak of God as Thou at all. And when he is concerned to make this distinction, Heim says as much: ultimate reality "confronts us neither as an object . . . nor as a Thou, in the sense in which the I and the Thou confront one another in the polar space." (Pp. 163, 164)

Is Heim then contradicting himself in speaking, as above, of the "eternal Thou"? Not necessarily, for while God is not a Thou in the literal sense of the term (as used in the polar relation), "Thou" may by analogical extension be applied to God in the same way in which the suprapolar space is analogically termed a *dimension* of space. Nonetheless, the position does not seem wholly satisfactory. The analogical inference is at best tenuous, for there is, after all, a difference in the way God qua Thou transcends the universe and the way you as Thou transcend me.<sup>19</sup> For whereas you transcend me not merely as a thou but as an it, God transcends us both as Thou alone.<sup>20</sup>

<sup>19</sup> M. Channing-Pearce, *The Terrible Crystal* (London, 1940), p. 127 ff.

<sup>20</sup> "In any case, whatever we may say regarding His nature, God stands over against the whole 'I-Thou-It' world which has hitherto confronted us, an indivisible unity, as something *Wholly Other*." (*God Transcendent*, p. 187)

It is only when we realize that analogy, as employed by Heim, is in no way to be identified with the Scholastic doctrine of the *analogia entis* that the radical nature of this difference between finite and infinite Thou becomes plain. "In the case of the *analogia entis*," as Heim understands it, "the mode of the being of God and the mode of being of the world are placed on the same level and reduced to a common denominator" (*CFNS*, p. 164). Whereas for Heim, as we have seen, as between the mode of being of the world (polar space) and the mode of the being of God (suprapolar space) there neither is nor could possibly be any common denominator whatever! Reflecting on this, we finally see just how unsatisfactory Heim's position must be for the man of reason. For analogical inference without a common denominator by any other name is but — a leap of faith!

#### IV

Karl Heim is usually categorized by his German and English critics as an epigone of Karl Barth,<sup>21</sup> and that there are Barthian elements in his teaching can hardly be denied. His consistent stress on faith and grace, his voluntaristic emphasis on will and decision, his notion of God as Wholly Other, all tend to confirm the label. His conception of the cosmological problem as the translation of the contents of faith into contemporary scientific language seems but fideism updated. On the other hand, there is throughout his work such appreciation and acceptance of the world picture of modern science as to cast serious doubt on whether he is, in fact, a Barthian at all. Since Heim does not mention Barth by name, whatever conclusion we draw must, of necessity, be based on the cosmology outlined above. Hence if it can be shown that the logical outcome of this cosmology is not at all that fideism it appears to be, but is rather a species of panentheism,<sup>22</sup> then it is as an instance of this latter, and not as an apologetic, that we must finally judge of its philosophical worth.

<sup>21</sup> The phrase is Channing-Pearce's. See also E. P. Dickie's Introduction to *God Transcendent*.

<sup>22</sup> As defined in *The Oxford Dictionary of the Christian Church* (New York, 1957) panentheism is "The belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in Him, but (as against Pantheism) that this Being is more than, and is not exhausted by, the universe."

But if Heim's world view is panentheistic, how is it that Heim himself could be so unaware of this as to conclude his cosmology with a declaration of faith? The answer lies in attending to the Barthian element of Heim's thought. Having assumed, antecedent to the exposition of his world view, a Barthian conception of God and the divorcement of the secular and the religious, and conceiving the cosmological problem in fideistic fashion as the translation of the contents of faith into the language of modern science, Heim ends, as any Barthian must, in the mystery of faith. But what Heim qua Barthian has debarred himself from seeing is that the very recognition of an area of meaning common to both faith and science, a recognition upon which the very possibility of any translation of the contents of faith depends, is incompatible with his assumption of an utter disparity between the religious and the secular! For if the assumption of such disparity is correct, where are we to find the common area of meaning that makes translation possible? On the other hand, translation being possible, as Heim qua cosmologist has shown, how can we keep the secular and the religious apart? When he is concerned to develop his personalistic conception of the universe as panpsychic, Heim must and does imply that fusion of secular and religious which as a fideist he denies. In short, what Heim teaches as a cosmologist contradicts what he preaches as a Barthian.

It is only when we have, to borrow a term from Husserl, "bracketed" this Barthian element in Heim's thought that his cosmology emerges as a world hypothesis deserving of serious philosophical consideration. I have suggested that this cosmological scheme is properly described as a species of panentheism because, when we have regard to the outcome of Heim's panpsychism as "something which presents an analogy, however distant, with what we call a Thou," we find this Thou to be the same that we encounter in the space of God. In other words, Heim's panpsychism is but the cosmological obverse of that which, theologically considered, is panentheism. This is not to say that Heim is only a panentheist insofar as he is first a panpsychist. In Heim's world view panpsychism and panentheism happen to coincide, but it is not necessary that they should. One might well believe the universe psychic and animate throughout yet never give a thought to the

transcendence of God, whereas the very meaning of panentheism is its conception of transcendence as part-inclusive wholeness.<sup>23</sup> It is because Heim's notion of the "beyondness of the omnipresent God"<sup>24</sup> expresses precisely this panentheistic conception of transcendence that the label is properly applied to his world view.

But why, one may ask, should what is essentially a matter of classification especially concern us? Granting the propriety of the description, what difference does it make? The answer is that it makes a great deal of difference *if* panentheism is in truth what many thinkers, past and present,<sup>25</sup> have found it to be, namely, the only conception of the relation of God to the universe in which the demands of logic, religion, and science are met in a way which satisfies reason and feeling alike. This is a controversial claim, and one the answer to which would carry us far beyond the scope of this paper, but insofar as it bears even obliquely on Heim's theological position it must be taken into account. Yet we should not conclude from this that the validity of Heim's thesis is the validity of panentheism per se. At this point we must recognize the absolute uniqueness of Heim's expression of the panentheist position. Since the doctrine of the space of God has no parallel, historical or contemporary, among the philosophies of the panentheistic tradition, Heim's view, when all is said and done, must be judged primarily on its own merits.

These merits, I think, are not inconsiderable. The wealth of illustrative material drawn not only from the reigning theories of physics, but from medicine, psychology, and biology argues Heim's thorough comprehension of the shibboleths of secularism. It is not as a stranger to science that this Lutheran theologian assays his transformation of the scientific world view.

<sup>23</sup> That is to say, as the whole is more than the sum of its parts, and yet does not exist as separate from the parts of which it is the whole, so God, as that in which we live and move and have our being, transcends the universe and yet does not exist apart from the universe. Herein panentheism differs on the one hand from theism (according to which God *literally* transcends the universe as its Creator), and on the other from pantheism (for which God does not transcend the universe in any sense at all).

<sup>24</sup> *God Transcendent*, pp. 205, 230.

<sup>25</sup> Hegel and Schelling, Fechner and Bradley, Whitehead and William James, James Ward, Berdyaev, Soloviev, W. P. Montague and Charles Hartshorne are names which, in this connection, come to mind.

Has Heim, then, succeeded in bringing off his "transformation"?<sup>26</sup> If we allow his conception of "dimension" to stand the answer could be—yes. Whether we can allow the conception to stand is another matter. It may be that Heim has confused multidimensionality with nondimensionality. According to Heim, the demonstration of the possibility of non-Euclidean space is the clue to the recognition of the polar space as multidimensional, and from this we infer, by analogy, the dimension of the suprapolar space. But if the suprapolar is trans-Euclidean rather than non-Euclidean, and Heim seems sometimes to imply that it is (*CFNS*, pp. 71, 167), then the analogy breaks down, since it by no means follows that a trans-Euclidean region is dimensional in any sense comparable with the dimensionality of non-Euclidean space! That Heim has confused the multidimensional with the nondimensional (trans-dimensional), appears the more possible as we reflect upon his theory of time. Time, we are told (pp. 60—62), is polar (objective and nonobjective), at once physical and existential. Qua existential (nonobjective) it is in some wise "touched" (p. 62) by eternity. Heim adds further that it is only in relation to ego that time becomes real (p. 103). Insofar as *time* is a dimension, the notion as here described is certainly multidimensional. But is *eternity* dimensional? Heim is as silent on this point as he is vague on the relation between time and eternity. A relation there must be, but in this connection all that Heim has to offer us is an exceedingly amorphous analogical inference, the inadequacy of which proponents of the rejected *analogia entis* will hardly fail to point out.

The discovery of the space of God may or may not be the theological event of our time, but this, at least, seems plain: Its exploration remains, for the most part, a task for the future.

New Orleans, La.

<sup>26</sup> In the closing section of *The Transformation of the Scientific World View* (Vol. V of *Der Evangelische Glaube*, etc.) Heim indicated another volume to come, wherein the whole complex of questions comprehended under the rubric "eschatology" was to be resolved. What effect this might have as regards the "transformation" is difficult to say. However, we are, I think, entitled to assume that the exposition of this "transformation" is in substance complete as given.

## HOMILETICS

### *Outlines on the Synodical Conference Gospels Second Series*

#### SECOND SUNDAY IN ADVENT

LUKE 1:67-80

Joyful Christianity is the only consistent Christianity. Where there is joyful Christianity, there will also be a vital Christianity. This vitality is not always so much in evidence as we should like to see it. It comes through an acceptance, without reservation, of the Advent message, "HE IS HERE!" This brought joy to the angels, to the shepherds, to the Wise Men, and many others. It will also bring joy and vitality to us when we have caught the full vision.

#### Christ's Coming Instills Spiritual Vitality

##### *I. It begets confidence*

###### A. We see the faithfulness of God.

1. The coming of Christ had been prophesied for centuries (v. 70), in Eden (Gen. 3:15); to Moses (Deut. 18:15); to Isaiah (9:6); to Malachi. (3:1)

2. Not only prophesied, but God had covenanted, drawn up an agreement (v. 72), with Abraham (Gen. 17:1-7); with Moses (Ex. 6:7f.); with David. (2 Sam. 7:12-16)

3. So solemn an agreement that God had sworn an oath to do this (v. 73), especially to Abraham. (Gen. 22:16-18)

Faithfulness means to keep one's word. This is necessary to win confidence. He who breaks his word destroys confidence. God kept His word. As a result we have confidence in His Word, for the past, the present, and the future; and what is more important, we have confidence in Him. Such confidence, faith, is necessary for salvation.

###### B. We see the greatness of the Messiah.

1. He is "an Horn of salvation" (v. 69; Ps. 18:2); a "horn" is a symbol of strength and power, so necessary, because of the power of the enemies. (Hymn 262:2)

2. He is "the Dayspring from on high" (v. 78), a term denoting His glory and illustriousness. He is the "Light of the world" (John 8:12), predicted Isaiah 60:1f.



C. We see the marvels of His mercy, His pity, compassion for Christ's sake, the more general term.

1. Specifically His mercy is shown in our redemption (v.68), redeemed from sin, death, and Satan. The terrific price that this required.

2. Through God's mercy we have salvation (v.71). Remember from what we have been saved: our enemies who hated us and would make life miserable for us.

3. Through God's mercy we have enlightenment (v.79). Think of the misery of one who is blind, and by contrast, the joy of one whose sight has been restored.

4. Through God's mercy we have life, vitality. We no longer sit "in the shadow of death," no longer "drag our feet" spiritually, but run to do the will of the Lord.

5. Through God's mercy we have peace, which comes from the conviction that we have forgiveness.

## II. *It incites to action*

A. It sets us free to serve (v.74). Nothing so crippling in our action as this bondage to Satan, but in Christ we have freedom. (Rom. 8:21; Hymn 387:2)

B. It shows us the nature of our service as illustrated in the life of John, the great Advent preacher (vv.76f.). Our service is to prepare the way for the Lord into the hearts of people by calling them to repentance (Matt. 3:2), pointing them to the Savior. (John 1:29, personal witnessing)

C. It instills the right spirit to serve.

1. Without fear (v.74). Few things more disabling than fear. (Heb. 2:14f.)

2. In holiness and righteousness, imputed to us by the Savior (v.74). This is necessary for us to lift up our heads and to look God and man in the eye, a necessity for effective service. This comes because we have the conviction that the burden of our sins has been removed and that we continue to lay aside the weight which does so easily beset us. (Heb. 12:1)

3. With faithfulness, "all the days of our life" (v.75). With this spirit, one lifetime is all too short to devote to His service. We therefore want it to be full, and we want to make the most of it, remaining faithful unto death. (Rev. 2:10)

As we thus contemplate the full implications of Christ's coming, it puts a song into our hearts, new life, energy, and vitality into our whole being.

Milwaukee, Wis.

HERBERT BERNER

## THIRD SUNDAY IN ADVENT

LUKE 3:3-14

In recent years we have seen tremendous programs of highway construction going on in almost every part of our nation. Through the teeming hearts of our large cities as well as through the peaceful countryside great swaths have been cut in order to accommodate the ever-increasing number of motor vehicles. And the end is nowhere in sight. No matter how many miles of new expressways we build, still more seem to be needed.

Our text is talking about a great road-building project. John the Baptist had been commissioned by God to begin an enormous program of this kind, one that is still in progress today. He was to start building a highway—not of asphalt or concrete—but of people. This living, human highway has stretched across the centuries and will not end until it reaches eternity itself. This highway is not for automobiles or trucks, but for the Son of God, to travel on. The promised One is coming, John the Baptist announces in our text. Prepare the way for Him. Be part of that way yourself. It is

## The Way of the Lord

I. *Christ comes to and through His people*

A. Christ comes today. In our text, John proclaims His coming into human flesh and the beginning of His public ministry. This coming was unique and will not be repeated. However, Christ does still come today—through the Holy Spirit—and consequently the message of the Baptist still applies. Through this quiet, hidden power of the Spirit, Christ approaches human hearts and makes an impact on our world.

B. Christ comes to His people. When the Son of God visited His creation 2,000 years ago, He lived and worked among His chosen people, the Jews. His outreach into the human race began with them. Today we Christians are His chosen people, and so, when He comes, He comes first of all to us. Whenever we gather in His name to hear the message of His Word or to share in the Sacrament of His suffering, He draws near to us and makes His way into our hearts. The great highway on which He comes leads right up to each one of us Christians.

C. Christ comes through His people. The Lord does not mean for His way to end when it reaches His own people. Rather He intends for that way to continue through us to others so that He might come to them as well. "All flesh shall see the salvation of God" (v. 6). Christ has come to you and me through a long line of witnesses which ex-

tends all the way back to the time of His life and work here on earth. These witnesses have been the thoroughfare, the highway, on which Christ has traveled in order to reach us. And now, having been reached, we are to become part of that highway ourselves. By our testimony to Him we are to extend His coming at least a little bit further into this world.

## II. *Sin blocks and hinders His coming*

A. Our sinfulness blocks Christ's entrance into our hearts. Road-builders of all kinds invariably run into obstacles. Mountains, canyons, winding passes, and jutting boulders all contrive against the construction of a smooth, safe roadway. On His way into our hearts Christ meets with similar obstructions. To illustrate and dramatize this, perhaps, John the Baptist did his preaching out in the rugged wilderness east of the Jordan. As He approaches each of us, John says, Christ is met by the jagged peaks of our pride and self-righteousness, by the deep gorges of our despair and degradation, by our twisted and deceitful natures, by our rough and loveless ways (v. 5). Our sinfulness hinders His coming and makes us unfit for His presence. We are actually disgusting to Him in our guilt and become the objects of His wrath. (V. 7)

B. Our sinfulness hinders His outreach to others through us. The same factors which block His coming to us disrupt His coming through us. Evil conduct and spiritual indifference mar our witness. Others can hardly be attracted to Christ if we who recommend Him are apparently so unmoved. Our spiritual and moral lapses are landslides and washouts on the Lord's highway. They prevent Him from getting through to others as effectively as He should. We are His redeemed people, and His way through us is no longer completely blocked, but serious obstacles do continue to arise.

## III. *By moving us to repentance God prepares us for Christ's coming*

A. Repentance is regretfully admitting our guilt and sinfulness (Ps. 32:3-5). This is essential. Until we realize the seriousness of our plight there is no possibility of rescue and repair. This is the first step of preparation for His coming.

B. Repentance is accepting God's mercy in Christ. Repentance is not just gloomy humiliation. It is the glad and confident grasping of God's offer of pardon. Repentance is "for the remission of sins" (v. 3). As the Son of God comes toward us it is with a friendly, outstretched hand, a hand marked with the print of the nail reminding us of what He did so that we might be forgiven. With the power of His for-

giving love Christ shoves aside every barrier and blockade which our guilt has erected. He clears the way so that He can enter our hearts.

C. Repentance results in a changed life and drastically improved behavior. If we are genuinely sorry for our sins and if we sincerely accept God's forgiveness, then we will do things differently in the future. Our repentance will bear the fruits of a good life. Lack of fruits reveals a dead repentance, and God's judgment will destroy the individual concerned (vv. 8, 9). Notice the examples of a changed life which the Baptist supplies (vv. 10-14). Also notice that these changes are fruits, results, not a prerequisite for forgiveness and Baptism. The point is that before granting them pardon through this Sacrament the Baptist stressed to them that their lives must be different from this point on. We have no indication that he refused their request because of their previous unfruitfulness.

D. Repentance is the work of God through Word and Sacrament. We can not prepare ourselves for His coming. God must do it for us, and His power to this end is supplied through the means of grace. It was through the preaching of this prophet and the Baptism which he administered that men were able to do what he urged: Prepare the way of the Lord.

*Concl.:* Advent is the season in which we prepare to celebrate Christ's coming into human flesh on that first Christmas. As we ponder that coming, the same Christ will come into our hearts. As we tell others what Christmas really means, Christ will also come to them. If this really happens, we will not only prepare the way of the Lord, we will be that way.

St. Louis, Mo.

MILTON L. RUDNICK

## THE FOURTH SUNDAY IN ADVENT

JOHN 1:19-34

Most people find it easy to become sentimental over a little baby. To appeal to such sentiment is one of the dangerous detours which the devil would have us take during the Advent and Christmas seasons. While we should point forward during Advent to the coming of the Christ in the flesh, we must point backward in point of time to Christ's sacrifice of Himself on the cross for the sins of the world. Our text is especially suited for such a message.

In recent years many civic and religious groups have sponsored campaigns aimed at putting Christ back into Christmas. If nothing else, such campaigns have pointed up the danger of leaving Christ out of our planning, thinking, and conversation. Our thinking and speaking about Christ, however, should be more than some sentimental

chatter about a sweet little baby that was born in humble circumstances. Many children have been born under similar—and even worse—conditions. In our thoughts and conversations we, of course, should direct attention to the Babe of Bethlehem as the Savior of the world, but over the manger we also observe for ourselves, and point out to others, the shadow of the cross. Only one message counts for ourselves and for others: Christ, the Babe of Bethlehem, is the Lamb of God and Son of God.

We Are to Believe in and Witness to Christ as the Lamb of God  
and Son of God

*I. We are to believe in Christ as the Lamb of God and Son of God*

A. We must see ourselves as God sees us. By nature we were a part of the "world" (v.29), that is, we had a burden and a debt caused by sin. "All we like sheep have gone astray" (Is. 53:6). We did not "know" Christ; we were not acquainted with His person.

B. To be saved from our burden and debt we must "know" Christ. John the Baptist was acquainted with the mission and message of the Messiah, but up to the time of Christ's Baptism John had not become personally acquainted with the Messiah (v.31). On our part we must not only "know" facts about Jesus Christ, but we must have an intimate and "personal" relationship with Christ through faith.

C. To have such a relationship with Christ we must have seen Christ as the Lamb of God. We look forward to Christmas. However, as Christ lived under the shadow of the cross, we must see the cross over the manger. "Behold the Lamb of God, which taketh away the sin of the world" (v.29). Christ came as a sacrifice for sin. Isaiah saw this in prophetic vision. (Is. 53:7; cf. also 1 Peter 1:18, 19; Heb. 9:28)

D. The Lamb of God must be for us the Son of God. Christ is more than a mere man. Christ is God in the flesh. We must confess with John the Baptist, "He was before me" (v.30, cf. John 8:58); "And I have seen and borne witness that this is the Son of God." (V.34)

E. The Holy Spirit alone can work this faith and personal relationship with Christ (v.33). "No man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3b)

*II. We are to witness to Christ as the Lamb of God and Son of God*

A. We are to be concerned about people, "the world" (v.29), for whom Christ died (1 John 2:2; 1 John 3:5). The "world's" gods of evergreen, tinsel, tin, baubles, and bells cannot satisfy. People who do not have Christ cannot celebrate CHRISTmas. (John 3:36)

B. We are to witness with our lips: "Behold the Lamb of God" (v.29); "This is the Son of God." (V.34)

C. We are to witness with our lives. We should back up our words with our lives. Christ "bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness." (1 Peter 2:24)

D. We are to witness in humility. "After me comes a man which is preferred before me, for He was before me" (v.30). "He must increase, but I must decrease." (John 3:30; cf. also Matt.3:11; Mark 1:7; Luke 3:16)

### III. *Christ will work through our witness*

A. By His Holy Spirit, Christ will work His life in others through the reflection of His life and love in our words and lives. V.33: "... this is He who baptizes with the Holy Spirit" (RSV). On the day following the incident recorded in our text John proclaimed a similar message. "And the two disciples heard him speak, and they followed Jesus." (John 1:37; cf. also John 15:26f.)

B. By His Holy Spirit, Christ will sustain His life in us through our contemplation of Him as Sacrifice (Lamb) and Sacrificer (God). Cf. John 14:26. As followers of the Lamb we shall stand before His throne forever and ever. (Cf. Rev.5:6,9,12,13)

We have a message. We have a mission. We have the greatest motive. "Behold the Lamb of God," "the Son of God," who gave Himself for you and for all the "world"! In the name of Christ—the Lamb of God and Son of God. Amen.

Swissvale, Pa.

ARTHUR F. GRAUDIN

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## CHRISTMAS DAY

## JOHN 1:1-14

We have in John 1:1-14 a very rich Christmas text. It establishes both the divinity (v.1) and the humanity (v.14) of Jesus. It runs almost the entire gamut of the divine attributes of Jesus: His eternity (vv.1,4); His omnipotence (v.3); His holiness (vv.7-9, "light"); His benevolence (v.11, "came unto His own"), His mercifulness (v.14, "full of grace"). It paints beautiful and forceful word pictures of Christ, depicting Him as the Word (v.1); the Creator (v.3); the Light (vv.4-9); the One Rejected (vv.10 f.); the One Accepted (v.12); the One who became flesh (v.14); the Only-begotten One (v.14). It carries out, from its first word to the last, the all-consuming purpose of John's great Gospel: "that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name" (John 20:31). — I have set this great text in a framework of today's world and today's need. The preacher should be careful not to give emphasis to this framework, but to use it for what it is intended: the setting — only the setting — for the proclamation of the abiding truths that Jesus is in fact true God, the Savior, and therefore the only Hope for lost mankind.

Hope is essential to life, to well-being. When sick people give up hope, they quicken the approach of death. When the imprisoned lose hope, they no longer have a zest for living. To live without hope is to experience a living death. Hell's greatest bitterness results from abandonment of hope. (Cp. Dante, in his *Inferno*: "All hope abandon, ye who enter here.") — But a day of good cheer and hope has come. It is Christmas! Jesus, Harbinger of hope, is born! Abiding hope and cheer from the fact of Christ's birth and the facts surrounding His incarnation, person, and deeds.

## Jesus Is Come, Harbinger of Hope

I. *Hope for the world of our day*

## A. Our world is without hope and dying.

1. It is changing, decadent, lapsing from high morals, declining, godless, lost.

2. But into it has come the ageless, eternal Christ. V.1: The One who comes, bringing hope, always existed. He was "in the beginning." He existed before the world came into being (John 17:5,24). This Logos (Word) *was* God. He did not become God, He was not made God, He *was* God; not Godlike (θεϊός) but God (θεός); not having some of the qualities of God, but God in essence and in fullness. V.2: Christ was eternally in relation with God. V.3: He is the Creator of all things. Apart from Him nothing came into existence. What hope this ageless, eternal God injects into an aging, decadent world! What hope there is for the changing world in the changeless Christ who created it, who loved it enough to come to redeem it, and who now holds the universe "in the palm of His hand." "The hopes and fears

of all the years are met in *Thee*." Fear not, Jesus is come, Harbinger of hope!

B. Our world is without hope and darkened.

1. It has been plunged into darkness. General Omar Bradley: "Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. We have too many men of science, too few men of God." Darkness covers the earth, and gross darkness the people.

2. But into this darkened world has come the Christ, Harbinger of hope! Into surrounding darkness has come — Light! V. 4: "In Him was life," the life of plant, tree, and animal, the life of man, the life of the body and the life of the soul, the life transitory and the life eternal. This life is the light of men. V. 5: This light sheds its divine rays upon the world, a world to a great extent impervious to it. Vv. 6-8: This light emanates from One who is greater than the greatest born of woman. V. 9: This was the true light, the perfect light, a light for all men of all ages of all times. What reason for hope! The world of our day lies in deep darkness, but "light is come!" Jesus comes into our world — Harbinger of hope!

## II. Hope for us, as we sojourn in the world

A. Hope — the hope that springs eternal with the assurance that God is *for* us.

1. Given power to become the sons of God (v. 12). In the great company of those who believe on His name (v. 12), begotten of God (v. 13); not of flesh — not by heredity — but by the express will of God! All this over against the fact that many reject Christ (v. 10f.: the world knew Him not; His own received Him not).

2. What an overpowering, overwhelming assurance that God is for us. Not only did He send His Son into the world, He sent Him for us! Not only has He come who is Light and Life, He came for us! God is *for us*! Christmas proves it. Good Friday seals it. Ours is a "lively hope."

B. Hope — the hope that springs eternal through the assurance that God is *with* us.

1. "The Word," the eternal Logos (v. 14), "was made flesh." He who always *was*, was made — *magnum mysterium*! — "flesh," taking on

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the fullness of humanity (cp. 1 John 4:2), "and dwelt [tabernacled] among us," us mortals, us sinners. Immanuel! God with us! The God of glory, grace, truth, *with us!* He whom the heaven of heavens could not contain; He who is unspeakably holy, majestic, omnipotent — *with us!* He whose dazzling light at the burning bush, in the pillar of fire, at Mount Sinai, overawed mortal eyes — *with us*, in all His glory! He whose grace surpasses all knowledge, defies all description — *with us*, offering us its richness, its fullness!

2. God with us. No more cause for alarm. No need to worry. No reason to fear. O my soul, hope thou in God! (Ps. 42:11)

Collinsville, Ill.

THEODORE TEYLER

## SUNDAY AFTER CHRISTMAS

LUKE 9:57-62

This is the Day of St. John the Apostle and Evangelist. If the propers for the day are used, then Part IV of the outline must be modified. It is useful to note that in the Epistle for St. John's Day the drawing power of the cross is implied as the author testifies to the Word made flesh "in order that you might have fellowship with us, and our fellowship is with the Father and with His Son Jesus Christ" (cf. Part I in the outline). The Holy Gospel includes Jesus' command "Follow Me," issued to reinstated Peter. Parallels with this text are evident.

In what order do we arrange our various loyalties? Should it be children first, then parents? Or parents and children? Or mate, children, then parents? Some cultures place old age first, and there parents are on pedestals. Ours places children first. Often children express concern about question of parent's loyalties: "Mommy, do you love Daddy more than me?" This text leads the problem back to the question of first loyalty. It says to us:

Christ Must Come First If You Are Going to Follow Him at All

### I. *Christ Commands, Follow Me*

Three times in the text the issue of following Him arises. Today, each time we hear the Gospel or meet Christ in the Holy Eucharist, the meaning of the Gospel can be put in two words: Follow Me! Christ said, "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). Definition: not that His powerful personality, amplified by martyr's death, would attract admiring throngs, rather that He, by dying on cross, becomes an open Way to the Father. Through Jesus' atoning death the Father reaches out to lost men, unites them to Himself by uniting them with Christ. Hence whenever the Cross is proclaimed through Word and Sacrament, Jesus says again to you, Follow Me!

II. *We want to follow, but sometimes other loyalties claim priority*

A. We want to follow, but other loyalties seem to come first. Text: each man eager to follow Christ. Each had something which came first. Concern for home, loved one (burial), family. We are earnest about our Christian faith. Mean to follow Christ. Occasionally, however, we may serve conflicting loyalties without even knowing it.

B. One of the conflicting loyalties is *home* (vv. 57 f.). For us this means, "Would you follow Me even if it meant giving up your home?" Scrapes a sensitive nerve for us. Despite the fact that the institution of the home seems to be crumbling among us, no other nation so glorifies the home. Young folks dream of a white house on the edge of town, with California patio and Danish furniture. Among us more people own their home and patch of ground, more ads offer more things to furnish and embellish home and garden, more human energy is spent developing and beautifying home, more of us have a good share of life mortgaged for 30 years, than is the case among any other people. Should think hard how to answer Christ's challenge to follow Him if it meant giving up home. If we can't follow, home is an idol.

C. Our burial customs often display other conflicting loyalties (vv. 59, 60). A recent sociological study, *The American Funeral* by Le Roy Bowman, lays bare some of our false values. Concern that the remains should "look natural" and be preserved at cost of strong coffins and solid vaults exhibits fruitless materialism, vain attachment to body of loved one. Our conviction often seems to be that the measure of love to the dead can be told in terms of funeral costs and display. Christ says, "Let the dead bury their dead." Doesn't mean that Christians shouldn't have funerals but that even solemn ceremony of burial and deep attachment to those we love should take second place to Christ's claim on our loyalties. Otherwise we play with idolatry.

D. Sometimes loyalties to members of our families displace Christ's prior claim (vv. 61, 62). Parents, children, mate—all may become idols. "My children come first," declares a young parent, with almost religious fervor. In our culture is danger that we may idolize children and youth. Some say wave of crime by youth is result of our failure to love children. Perhaps our children get too much of wrong kind of love. Among us "youthfulness" is idealized and imitated by those no longer young; children are on pedestals; toys, amusements, liberty, and cash showered on children as never before; encouraged to express themselves; bright remarks collected and sold in books; home life organized

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around their schedules. Strange that in this very culture 20,000 children stole cars last year, a quarter million children arrested for crimes. Perhaps we have placed loyalty to children ahead of loyalty to Christ and given our children too much of the wrong kind of love.

### III. *Such idolatry is deadly*

To persons loved with such love it may become a stranglehold which victimizes rather than helps. It is even more deadly for the idolater. To one who puts any love ahead of Christ these words apply, "No one who puts his hand to plow and looks back is fit for Kingdom." Lot's wife looked back. She couldn't detach herself from her things back in burning Sodom to follow God's leading—so she became a pillar of salt, a piece of the landscape, a part of all the material she couldn't give up. So with us if we idolize anything and do not worship and serve Christ alone. We lose Kingdom, die, become nothing more than dead fixtures attached to the things we couldn't give up.

### IV. *Christ's challenge unmasks our idolatry, and His Cross forgives it*

Today's Gospel: "This Child is set for the fall and rising again of many in Israel . . . that the thoughts of many hearts may be revealed." Text exhibits Simeon's prophecy in fulfillment. Today's service clearly reveals the tender Babe of the manger to be the Man of sorrows destined for cross. Text fulfilled as He was going to Jerusalem to die. His death on cross draws men, bids them, "Follow Me!" Response to that challenge shows our true loyalties. Whatever we place before Him clearly revealed as an idol. But His cross is far more than a challenge. An invitation to be forgiven and reconciled to God in spite of past idolatries, an invitation to receive the Kingdom, of which we are not worthy. By kingly reign of the Spirit in us we can live lives of sensitive response to His command, lives which place Christ first—even before our most precious loyalties.

Such love for loved ones and home, love that makes them second to Christ, is really the best love for them, because it is creative and upbuilding—not the love of a leech.

Pleasant Hill, Calif.

WILLIAM BACKUS

## BRIEF STUDIES

### TWO MORE PAPYRUS TEXTS

*Papyrus Bodmer II: Supplement. Evangile De Jean Chap. 14—21.*  
Publié par Victor Martin. Cologne, Genève: Bibliotheca Bodmeriana, 1958. Paper. 53 pages.

*Papyrus Bodmer V: Nativité De Marie.* Publié par Michel Testuz.  
Bibliotheca Bodmeriana, 1958. Paper. 127 pages.

The publication in 1956 of an ancient papyrus copy of John 1:1 to 14:26 (Papyrus 66)\* presented the world with one of the most remarkable archaeological finds of the century. Succeeding publications by the Bodmer Press of other discoveries continue to thrill both Biblical and classical scholars.

The editing of the remaining chapters of John in the Bodmer Supplement may appear less spectacular because of the fragmentary condition of the papyrus, but its contribution to the textual history of the Fourth Gospel is not negligible. The Supplement begins with John 14:29 and terminates with a fragment of 21:9.

The editor, Victor Martin, notes that the scribe tends to reproduce a condensed text. One of his more notable "omissions" includes the absence of the words *καὶ λέγει αὐτοῖς ἰδοὺ ὁ ἀνθρωπος*, John 19:5, a reading found only in three manuscripts of the Vetus Itala. In John 15:4 the Nestle text reads *οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἡμοῖ μένητε*; Papyrus Bodmer II reads *οὕτως καὶ ὁ ἐν ἡμοῖ μένων*. The clearer, amplified expression of the standard text might very well represent an early gloss on the text. A notable amplification is to be observed in John 21:6. The scribe, in common with later editions of Cyril of Alexandria, includes words reminiscent of Luke 5:5, concerning the night-long toil. Since the papyrus suggests no consistent affinity either with Sinaiticus firsthand or with its corrector, it is impossible without detailed study to draw any conclusions regarding the precise relationship between the papyrus and Tischendorf's favorite uncial.

Because of criticism of his use of Souter's Oxford text of 1947 in the earlier publication of John 1—14, the editor has employed Nestle's 23d edition for purposes of collation, supplemented with Tischendorf's 1869 edition and a facsimile of Sinaiticus.

We hesitate to mention petty errors in a splendid work like this,

\* See Martin H. Scharlemann's discussion of Papyrus 66 in *CONCORDIA THEOLOGICAL MONTHLY*, XXVIII (August 1957), 573—578.

but the casual reader should not think that the papyrus makes a transposition of material; XV on page 20 should read XVI. The reference on p. 52, third line, is to chapter 16, not 15.

Papyrus Bodmer V, edited by Michel Testuz, reproduces the earliest text we now possess of the Protevangelium of Mary with a translation in French. Previously all Greek manuscripts of this apocryphal writing came from the 9th to 16th centuries, except for a fragment from the 5th to the 6th century. The papyrus, according to reliable estimates, comes from the third century, and is all the more remarkable because it is preserved in its entirety. There is no doubt about the latter because the scribe was thoughtful enough to number his pages, and there are no lacunae.

The text displayed in the papyrus is briefer than the one offered in Tischendorf's edition (2d ed., 1876; Paris, 1910), and suggests that the papyrus marks a midway point in the development of a textual tradition.

The work as it stands in the papyrus can be readily divided into three sections, although the scribe has made his copy without a break. 1. Chs. 1—16, composed probably at the end of the second century, relate the nativity of Mary and her conception of Jesus. 2. Chs. 17—20, composed perhaps early in the third century, consist of two episodes, the trip to Bethlehem and the birth of Jesus. The final section, chs. 21 to 24, which was dated late in the third century by Harnack and a little before the sixth by Peeters, was composed, according to the editor, at the end of the second century. The epilog, ch. 25, probably concluded the first section, suggests editor Testuz, and was transferred to the end of the work after the other additions had been made. Such additions as Joseph's speech and Salome's prayer, which are found in manuscripts subsequent to our papyrus, were probably added at the end of the third or the beginning of the fourth century.

We hope that the publishers will satisfy whetted appetites by hastening publication of other choice items in their amazing papyrus hoard.

FREDERICK W. DANKER

#### CWM OF LWF AT NYBORG, DENMARK

"My Christian name is David, and I am from Madagascar." In fact, he is a Lutheran pastor, whose last name is Rasolofosaono. In the meetings of the Council on World Mission of the Lutheran World Federation he is simply known as "Pastor David."

This year CWM (pronounced *koom'*) met at Nyborg, Denmark, from July 29 to Aug. 6. This city was once the capital of Denmark.

It is still accessible only by ship: a regular ferry service takes the railroad passengers coming from Copenhagen aboard for almost two hours before docking at Nyborg's ancient harbor. Just why this place was selected for a meeting of CWM is not quite clear, unless it be that one way to keep busy church leaders together for some time is to bring them to a place from which there is no escape except by water. A subsidiary reason might be that the Danish Church has never been too much interested in the Lutheran World Federation, preferring to work through the World Council of Churches. Meeting in Nyborg gave CWM the chance of inviting some of the church leaders of Denmark to sessions of the CWM and also of addressing a most solemn letter of thanks to the Primas, as their ranking bishop is called by the Danes.

At any rate some 140 persons from many parts of the world registered for the assembly of the Council on World Mission to consider the whole field of the church's extension and expansion. At the same time, of course, it met to resolve such major needs as required immediate and urgent attention. The diversity of problems discussed and the multivariied representation from many lands and races could not but bring to mind the second chapter of the Acts of the Apostles. Here were people who provided the living evidence for the power of the Holy Spirit to call from all nations and tongues such as serve the Lord.

The Nyborg meeting revealed again that without the work done by the LWF and the CWM Lutheran churches in many parts of the world would not have survived the ravages of World War II. Others could not have recovered so quickly from the consequences of a war whose chief victim was Lutheranism. In point of fact, the organization and the facilities of many Lutheran groups lay in shambles at the end of the conflict. Fifteen years later, at Nyborg, the interests of all of them were represented.

Intelligent participation in such sessions requires a thorough knowledge of geography or the availability and use of a good map. Some of the delegates brought their own maps along to be sure as to where Nias Island, or Tanganyika, or British North Borneo was situated. To listen to the discussions gave one the feeling of being very near the heartbeat of the nations. For, without a doubt, the work done by the CWM is being undertaken with a feeling for the pulse of local and global movements among races, cultures, and nations.

CWM delegates had to consider such questions as whether or not the traditional "mission" approach ought to be replaced by a newer kind of "interchurch aid program"; what the content and extent of

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ministerial training should be in the new nations of Africa and Asia; what to do about the rapid developments in Ethiopia; and how to meet the urgent needs of the Middle East. There were repeated references to Roman Catholic interference in the Lutheran church life of former Dutch colonies and in the work of Lutheran churches in Africa. Special notice was taken of "Missouri's interest in the Near East."

American leadership was in evidence everywhere, from the thorough planning of Dr. Arne Sovik, director of the Department of World Mission (abbreviated DWM and pronounced *doom!*), to the parliamentary finesse of Dr. Fredrik Schiotz, vice-chairman. Bishop Heinrich Meyer of Luebeck presided over the sessions with the kind of geniality that comes naturally to a man of leadership. Astonishingly, English was the official language of the sessions, spoken and understood by everyone present, including representatives of "darkest Africa," some of whom described their culture as moving so rapidly that much of it was being "starched and ironed before it got properly washed."

The applications from two autonomous African church bodies for membership in the LWF were approved. One of these is the 103,000-member Ovambo Kavango Church of SW Africa; the other was the 25,000-member Church of Usambara-Digo in Tanganyika. These are the first applications to be approved since the 1957 LWF assembly in Minneapolis.

One of the major resolutions of these CWM meetings dealt with the creation of an LWF-sponsored radio project in Africa. Its programs will be devoted to the religious, musical, and cultural values inherent in Lutheranism as a strongly confessional segment of world Christendom. Allan Thompson has assumed the task of serving as the director of this project.

The effects of the hard work connected with the worldwide responsibilities of the CWM were clearly evident in the fatigue of men like Dr. Sovik and Dr. Lund-Quist, both of Geneva. Their personal inconvenience and the taxing of their physical stamina are the price exacted by their arduous tasks. Their labors elicit the admiration also of those who are not members of the LWF.

MARTIN H. SCHARLEMANN

## THEOLOGICAL OBSERVER

### THE CHALLENGE OF SECULARISM

Under this heading Dr. E. G. Homrighausen in *Theology Today* (July 1959) envisions in modern secularism a certain challenge, inasmuch as "God may be making man aware of himself as a concrete existence confronting a situation which arouses him to ask in a new way, 'What must I do to be saved?'" Whether this is true or not, we shall not decide. But in the writer's description of secularism there occur a number of statements that are worth quoting. Thus we read: "It was Gerald Heard who wrote that Newton banished God from nature, Darwin banished God from life, and Freud banished God from the soul. Other names could be added to this list who have contributed to the banishment of God from other areas of life. Nietzsche's announcement that God was dead may have been premature, but it pointed to a condition as objectively real or culturally important. And to this list may be added that of Karl Marx, who wrote God off from any consideration of history. The scientific method and the rational approach have slowly withered away ecclesiastical discipline, supernatural sanctions, and absolute norms. It is now quite popular to hear this present time referred to as 'the post-Christian age.'" — "That modern western man is interested in the secular (things) is evident on every hand. Yet there is much evidence to indicate that secularism has always been with us in one form or another. Man lives a life of perennial alienation from God; he is a pilgrim and a stranger on this earth. It is a question whether the West was ever Christian. The human situation does not become *more* secular; it is *always* secular before God and in need of justifying grace. All human cultures are secular. It is doubtful whether we should ever hope for man's alienation to be completely overcome by the Gospel and his institutions and customs to become 'Christian.' To expect this alienation to be dissolved is to deny the eschatological nature of man's situation." We cannot agree to the writer's final statements as, for example, that "secularism may yet prove to be 'God's servant.'" Secularism may finally lead to man's acknowledgement of his utter helplessness and hopelessness. But his return to God can come only through the preaching of the Gospel. Perhaps that is what the writer wants us to read between the lines.

JOHN THEODORE MUELLER



## THE ORIGIN OF THE GOSPEL PATTERN

Under this heading, Prof. O. A. Piper of Princeton Theological Seminary shows in the *Journal of Biblical Literature* (June 1959) that there is but one way to explain "the puzzling fact that all four gospels have the same overall pattern," opening "their narrative with the appearance of the Baptist and the baptism of Jesus, then describing his public ministry and concluding with the passion and resurrection and the appearances of the risen Lord." The nativity and infancy stories in Matthew and Luke, he holds, are but the announcement of what is to follow in the composition of the Gospel. This pattern of the Gospel story is clearly found in Acts 1:21,22, where personal participation in this story forms the requirement for the election of a new member to the body of the Twelve. The agreement of the gospels is not confined to a common selection of materials and their chronological arrangement, but implies also a number of motifs, all of which occur in all four gospels, e. g. (to name only one of the many which Dr. Piper gives), the slow and gradual recognition of the messiahship of Jesus and its final revelation. All the conjectures of the critical method of Biblical studies fail to account for this remarkable agreement as, for example, the "Two-Source hypothesis," the theory of "Form Criticism," the "Myth and Ritual" theory of Bultmann, the *Urevangelium* theory, and others. However, the *Sitz im Leben* of the Gospel pattern is to be found in the "apostolic proclamation of Jesus." This determined both which stories about Jesus could claim a place in the church's proclamation and what was the specific contribution they made to presenting Jesus as the Christ. This Gospel pattern, moreover, shows that the Jesus whom the disciples proclaimed and confessed as Christ or Lord was the Jesus who had manifested His messiahship in and through His public ministry. It was the structure or backbone of the revelation which had come to mankind through the public ministry of Jesus and had been apprehended by the disciples. The universal adherence to this Gospel pattern proves that for the primitive church the Gospel story had supernatural kerygmatic authority.

JOHN THEODORE MUELLER

## THE PROBLEM OF AMBIGUITY IN JOHN 2:4

The *Catholic Biblical Quarterly* (July 1959), under this heading, seeks to remove an ambiguity which it finds in John 2:4 and, more particularly, in Christ's apparent refusal to accede to the petition of His mother and yet complying with her wish after all. Protestant exegesis has failed to find such an "ambiguity" in the passage. In our

Lord's question it has always perceived an intimation that He could not permit her to direct Him with regard to the exercise of His divine power, while in the declarative statement that His hour had not yet come to furnish wine by a miracle and so to show forth His glory, He shows His readiness to help in His own time. Mary's command to the servants (v. 5) goes far to support this interpretation. But the writer says that with Christ's reply to Mary "there remains a high degree of dissatisfaction among both exegetes and mariologists with every explanation that has been advanced," as the frequent treatment of the problem by Roman Catholics proves. After a thorough discussion of all points involved in the verse for Mariologists, he reaches the conclusion that John here perceives a divine pattern in Mary's conduct, the same pattern which he suggests by Mary's presence on Calvary. This becomes clear especially if the verse is taken as a double question in the sense: "What do you wish of me, woman? Has not my hour come?" But even if 4b is taken as an affirmation of the nonarrival of the hour, it seems to be the evangelist's distillation of a mystery which he wishes to suggest as pertaining to Mary eminently in the economy of redemption. The word *γυνή* limns Mary as the bearer in a peculiar sense of the spiritual goods of the Messianic era, which belonged to her throughout the public ministry of Jesus, and especially at the Cross, and which remains her function as long as the "woman clothed with the sun" (Ap. 12), the new Israel, continues to be in travail and in the anguish of delivery. The new Israel of the NT presents the Messiah and the spiritual benefits of the last days to the world. She does so only in function of the role of Mary, the mother of Jesus. — To this interpretation the Protestant may reply by asking: But what of the clear words of the text, which say the very opposite of such a role that Mary is to play in the economy of redemption? JOHN THEODORE MUELLER

#### NEW TESTAMENT TRANSLATIONS COMPLETED

Under this heading the International Journal *New Testament Studies* (April 1959) announces that "the translation of the New Testament into current English, a project undertaken with the authority of all the major churches in Britain, except the Roman Catholic, has been completed." Made from the original Greek text, the new translation will now be revised and prepared for publication. Copies will be ready for sale in the early part of 1961. The "New Translation" will be published jointly by the Oxford and Cambridge University presses. Two editions will be prepared: a handsomely produced library volume, with the translators' notes, and a popular edition in a smaller format.

Later the new translation of the Old Testament and of the Apocrypha will appear. The purpose of the undertaking is to provide a Bible in the English of today and to eliminate the archaic language of the Authorized Version, which, it is thought, encourages in many people the feeling that the Scriptures have little relevance to our age. Experimental translations of some passages were made a number of years ago by a group of scholars at Oxford and Cambridge universities. Then the Church of Scotland made an approach to the other churches on the subject, with the result that in 1947 the churches accepted a recommendation of the conference that a completely new translation from the original text was required. The general director of the "New Translation" is Dr. C. H. Dodd of Oxford, emeritus professor of divinity at Cambridge, who is regarded as one of the most eminent New Testament scholars of today. The project is supported also by the British and Foreign Bible Society and the National Bible Society of Scotland.

JOHN THEODORE MUELLER

#### BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

*Vatican City.*—Pope John XXIII is planning a drastic revision of the Roman Catholic Church's 400-year-old Index of Forbidden Books in the light of modern needs and conditions, according to informed Vatican sources.

Introduced by Pope Paul IV exactly 400 years ago, the index is published by a special section of the Sacred Congregation of the Holy Office at present headed by Msgr. Mario Crovini. It is a list of books condemned by the Holy See because of their heretical, immoral, and otherwise objectionable nature. Roman Catholics are not allowed to read such books without valid reason and special permission.

There have been 31 editions in all of the index, the last dating back to 1948. In recent years the index has been criticized as "anachronistic" on the ground that most of the 6,000 works listed on its 508 pages are by largely unknown writers of the 17th, 18th, and 19th centuries whose works are no longer available. Pope Leo XIII, in 1881, removed a number of obscure works from the index, but many others remain. They include books which championed ideas of little interest today except for scholars and historians.

Critics of the index in its present form have contended that it is not sufficient warning for the faithful against objectionable printed material, and something more extensive is needed. Another point they have made is that the index is printed in Latin, with an Italian preface, and is available only in a few bookstores throughout the world. Accord-

ing to the critics, the chief need is to keep adequately abreast of contemporary works. Msgr. Crovini has admitted that he and the three priests who assist him are almost fully occupied with books by the most important contemporary Catholic authors and cannot keep pace with the world's book production.

Revision of the index, the critics have argued, would be in keeping with Pope John's determination to keep the church fully alert to modern needs and problems, specifically those involving the defense of Christian teaching and morality. Only a comparatively few books have appeared on the index since the 1948 edition. They include all the works of Andre Gide, Alberto Moravia, and Jean-Paul Sartre. Other authors whose works have been banned are Henri Dumery, Simone de Beauvoir, Dr. Ange-Louis-Marie Hesnard, Marcelle de Jouvenel, and Jacqueline Martin. By a decree of June 28, 1949, all Marxist publications were automatically forbidden.

In certain cases excommunication is involved when a Roman Catholic reads a forbidden book. The index proscription also applies to printed images of Christ, the Blessed Virgin, the angels, saints, or other servants of God which are not in keeping with the teachings of the church.

Pope Pius V created a Congregation of the Index in 1571 to examine books, but this body was suppressed in 1917, and its functions were taken over by the Holy Office.

*Saginaw, Mich.*—Establishment of a full-time presidential office for the Wisconsin Evangelical Lutheran Synod was approved here by delegates to the denomination's 35th biennial meeting. This means that the Rev. Oscar J. Naumann, synod president, would have to resign as pastor of St. John's Lutheran Church in St. Paul, Minn., and move to Milwaukee, Wis., the synod's headquarters. Pastor Naumann was re-elected at an earlier session to his fourth consecutive two-year term as head of the 350,000-member denomination.

In a resolution creating the full-time office the synod asked Mr. Naumann to request his release from his congregation "at the earliest possible date." Synod trustees were authorized to set his salary and provide adequate housing facilities.

The Wisconsin Synod conducts missions in Japan, Germany, and northern Rhodesia, and among Apache Indians in Arizona. It also is a member of the Lutheran Synodical Conference of North America, which supports mission work in the Southern States, Nigeria, and Ghana.

## BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

*Nyborg, Denmark.*—A recommendation that the National Lutheran Council continue its trusteeship of the Tanganyika mission field for an indefinite period was passed here by the Commission of World Mission of the Lutheran World Federation. Passed after a half-day discussion of the situation in Tanganyika, the recommendation stated that the trusteeship should be continued "while the whole matter is being studied further." The subject was brought before the commission, in session here July 29—Aug. 5, because in 1957 the LWF had asked the NLC "to continue supervision of the work in Tanganyika . . . as an agent for the CWM for a period of two years."

The missions, located in the Northern Usambara and Uzaramo fields of Tanganyika, have been under NLC administration since the early years of World War II. They were among five in East Africa which were orphaned when their ties with the home countries were cut off during and after the war. All five are now administered under the name of the LWF, the others—one in the Buhaya field, the other in the southern highland area—being under the supervision of the Swedish missionary societies.

Other war-orphaned African and Asian mission fields that the NLC had been helping support were made an LWF responsibility after its Department of World Mission was organized in the autumn of 1952.

The NLC's staff in Tanganyika now consists of about 100 Lutheran missionaries from nine European mission societies and five American Lutheran church bodies. The Rev. Oscar R. Rolander of New York, who is secretary of the NLC's Department of World Missions Cooperation, works closely with the Tanganyika missions and churches. He was present at the commission discussion.

*Copenhagen.*—Ways for making the best Lutheran books available in more of the world's languages were discussed here July 27—28 by 24 representatives of Lutheran publishing houses in four European countries and the United States. The publishers' conference—first of its kind ever held by Lutherans—was organized by the Lutheran World Federation after interest in having such a meeting had been expressed by the committee on LWF relations of the National Lutheran Editors' and Managers' Association of the United States.

The participants agreed here on the necessity of a greater interchange of information about new books that they publish or have under consideration. This will enable translations into other tongues to be published with a minimum of delay. Their discussions dealt

mainly with the availability of good Lutheran publications in the publishers' own languages: English, Swedish, Norwegian, Danish, and German. However, they gave attention also to the religious literature needs of European minority Lutheran groups, such as those in France and Italy as well as those of the younger churches in Asia, Africa, and Latin America.

The publishers declared here their desire to help especially the latter group to solve their immense problems in literature production and distribution. They noted, however, that they lacked sufficient information about the younger churches' needs and agreed that at a similar conference in the future provision should be made for representation of literature specialists from those churches.

That conference, they said, should be held within "not more than three years." Meanwhile they named a three-man continuation committee to plan the second gathering and to promote the implementation of the ideas proposed here for greater consultation and co-operation among them. The committee is expected to meet about once a year. Its members are Dr. Torrey Walker of Philadelphia, executive secretary of the official publishing agency of the United Lutheran Church in America, convenor; Mr. Allan Hofgren of the Evangeliska Fosterlands-Stiftelsens Bokförlag, Stockholm; and Pastor Robert Geisen-derfer of Munich, representative of Bavarian Lutheran publishing agencies.

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**OLIVER CROMWELL AND THE PURITAN REVOLUTION.** By Maurice Ashley. Teach Yourself History Library. New York: The Macmillan Co., 1958. 192 pages. Cloth. \$2.50.

It sounds like a good idea—teach yourself history. It's almost as easy as it sounds with the biographical approach to a significant segment of history. When the subject is a figure like Cromwell—soldier, statesman, Puritan—the strands of the past and the trends of the future seem to merge. Cromwell may have been an enigma; so was his age. His importance and that of the middle of the 17th century cannot be discounted. Ashley's treatment embodies a master's summary of Cromwell's life and times.

CARL S. MEYER

**THE GOSPEL OF MARK: ITS MAKING AND MEANING.** By Curtis Beach. New York: Harper & Brothers, 1959. 124 pages. Cloth. \$2.25.

This reviewer picked this book up with anticipation and laid it down in frustration. Expecting a positive approach to the matter of Gospel origins, he found a reprinting of the criticism of the period of Wilhelm Wrede, without the saving grace of scholarly documentation. This is one of the poorest books to come from Harper's in recent years.

Beach adopts the theory of the Messianic secret in Mark, making this Gospel entirely the creation of the church. If there is any one point on which recent Gospel criticism has come to agreement, it is that this theory is inadequate as an explanation of the meaning of "the Son of Man" concept. Beach makes Mark and the church a greater "religious genius" than the Lord. He implies that a gap exists between history and theology, an impression that will not stand. Worst of all, Beach presents this view as the considered opinion of the entire academic community of New Testament scholars, when in reality it is a reflection of the views of a few men, e.g., M. S. Enslin and F. C. Grant. No mention is made of Vincent Taylor, for example, who has written the largest recent commentary on Mark. His views on the Messianic secret are quite at variance with those of Beach. (Cf. *The Gospel According to St. Mark*, pp. 122—124)

This example is typical of the work as a whole. St. Mark's Gospel, dating, according to Beach, from about A. D. 71, was written to encourage the church at Rome. He holds that much of the material comes from tradition, reworked and rewritten by Mark in radical fashion. The true historical

basis is almost nil, he says, although theologically the Gospel is all Mark's. Beach's work is a good example of historical imagination, with emphasis on the word "imagination."

EDGAR KRENTZ

*THE EPISTLE OF PAUL TO THE GALATIANS: A COMMENTARY.*

By Joh. Ph. Koehler, translated from the German by E. E. Sauer. Milwaukee: Northwestern Publishing House, 1957. 167 pages. Cloth. \$2.95.

John Philip Koehler, for many years professor at the Wisconsin Ev. Lutheran Synod Seminary in Wauwatosa, Wis., was an avowed, consistent, and eloquent foe of legalism in all its forms. He once read a devastating essay on "Gesetzliches Wesen Unter Uns" before a convention of his Synod; that essay was re-read in translation at the convention of the Synod in the summer of 1959. The passage of some 40 years has not taken the edge off this trenchant and searching piece of work; it still has the power to make all us ecclesiastics think, then squirm, and then think again. The work under review, a concise, crisp, and clear exposition of the Epistle to the Galatians, indicates how Koehler came by his athletic evangelical convictions. He imbibed his passionate love for evangelical liberty and his stout aversion to all legalistic infringements on that liberty from St. Paul. Those of us who knew and valued this treatment in its German form will welcome the prospect of a wider dissemination which its appearance in English translation opens up. And we echo the prayer with which the author, characteristically, closed his preface in 1909: "May the book help its readers to gain, or to retain, the freedom of the Gospel!"

MARTIN H. FRANZMANN

*ESSAYS IN APPLIED CHRISTIANITY.* By Reinhold Niebuhr, selected and edited by D. B. Robertson. A Living Age Book. New York: Meridian Books, 1959. 343 pages. \$1.45, paper; also in cloth.

*PIOUS AND SECULAR AMERICA.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1958. 145 pages. \$3.00.

These two books struck the reviewer's desk together by chance. Actually they fit together very well. They present a cross-section of Reinhold Niebuhr's output in essay form. He has written massive monographs, of which *The Nature and Destiny of Man* remains a lasting classic, among others. Much of his influence through the years has been exerted, however, through the essay. Some have been gathered in volume form shortly after their original appearance, as the second volume above. But many have remained scattered in many periodicals, especially *The Christian Century* and his own journal *Christianity and Crisis*. D. B. Robertson has produced a most useful compilation of Reinhold Niebuhr's shorter pieces written up through 1957. He has grouped them under the headings: "The Weakness of Common Worship in American Protestantism," "Can the Church Give a 'Moral Lead'?" "Barthianism and the Kingdom," "The Catholic Heresy," and "The



Ecumenical Movement," under two sections, "The Ecumenical Issue in the United States," and "The Problems of a World Church." Under each section the articles are printed in chronological sequence; a good introduction by the editor summarizes each section and provides some background, and an appendix supplies the original place and date of publication. The reader thus has an opportunity to observe the development of Niebuhr's thought, and at the same time the consistency of his method and his major concepts. — The second volume brings essays from 1956 and 1957, focusing chiefly on the paradox that the United States is the most secular and the most religious of all nations of the world. Whereas the author appears practical and communicative to the point of seeming genial, especially in the omnibus volume, the concluding essay of the second work, "Mystery and Meaning," "based on sermons preached at Union Seminary and Harvard University," employs theological and philosophical language of the specialist, and at the same time answers the questions of many Americans concerning Reinhold Niebuhr's basic convictions concerning the Christian Law and Gospel.

RICHARD R. CAEMMERER

*THE FIRST EPISTLE TO THE CORINTHIANS.* By W. G. H. Simon. London: SCM Press, 1959. Distributed in the U.S.A. by A. R. Allenson, Inc., Naperville, Ill. 157 pages. Cloth. \$2.50.

This modest volume belongs to the so-called "Torch Bible Commentaries," which are prepared under the direction of a staff of general editors, of whom Alan Richardson is perhaps best known to our readers. Though, upon the whole, the commentary moves along liberal lines, it offers much helpful historical material as, for example, in the detailed "Introduction," the fine "Synopsis," and the many "Notes" on the problems and more difficult passages of the letter. The work shows scholarly research, but requires readers who are able to discriminate, especially on such matters as the Lord's Supper.

JOHN THEODORE MUELLER

*THE NEW TESTAMENT TEXT OF ST. AMBROSE.* By R. W. Muncey. New York: Cambridge University Press, 1959. lxxviii and 119 pages. Cloth. \$6.00.

This book is designed to aid in the production of a new critical edition of the New Testament being prepared by a joint Anglo-American Committee. The introductory pages of the work discuss the text-critical history of St. Ambrose's New Testament citations and offer a brief study of peculiarities in syntax and vocabulary. The body of the book presents the New Testament text of St. Ambrose with a detailed critical apparatus. From this work it appears that the New Testament quotations in the writings of St. Ambrose of Milan (A. D. 340—397) reflect a high degree of fidelity to the manuscript tradition on which he was dependent. Ambrose appears to have relied heavily on Old Latin texts, but the frequent agreement of his citations with the Latin Vulgate suggests "a comparatively

late stage in the development of the Old Latin text" (p. xxiv). There appears to be a special affinity in Ambrose's reading with Codex Corbeiensis (ff2). The underlying Greek text is in the main the Textus Receptus, but departures from it reflect frequent agreement with Codex Vaticanus (B) and its allies. Some of the readings in Ambrose are peculiar to Codex Bezae (D).

The writer of this vitally necessary study has done his work with exceptional accuracy, as far as we are able to determine. We note, however, that Tischendorf cites Codex Cyprius (K) for the variant εὐθήσει οὐδὲν in John 14:30. Muncey refers only to two cursive MSS. (p. xiii, and cf. critical apparatus, p. 50). On p. xli reference is made to Codex B in connection with Matt. 25:40. Here the original scribe should have been specified.

FREDERICK W. DANKER

*CORPUS PAPYRORUM JUDAICORUM.* Edited by Victor A. Tcherikover in collaboration with Alexander Fuks. Cambridge, Mass.: The Magnes Press, the Hebrew University, by Harvard University Press, 1957. Volume I. 294 pages. Cloth. \$12.00.

This is the first of three volumes in which a collection of all Jewish papyri and ostraka from Egypt is undertaken. Vol. I covers the Greek documents from the Ptolemaic period. For the specialist in papyrology it aims to furnish an accurate text, comments on the individual papyri, and extensive bibliographical material. For the general reader 111 pages of historical prolegomena are offered covering the Ptolemaic, Roman, and Byzantine periods of Jewish life in Egypt. Of the 141 documents that are treated the majority were written not by Jews but about Jews. Each of the documents is briefly introduced; the Greek text, together with an English translation, is presented; finally notes on the Greek text, along with detailed references to the pertinent literature, are appended.

Of the famous Zenon Papyri there are 6 documents that have to do with the Jews in Palestine and 11 that take up Jewish affairs in Egypt. The figure of Tobias looms very big in the former group. He is presented as a man of importance in Palestine in the 3d century B. C. who was also friendly with the Ptolemaic authorities in Egypt. That the prominence of his family extended through a number of generations is indicated by references to the Tobiads in recent literature on the Dead Sea Scrolls. In the latter group dealing with the Jews in Egypt the fortunes of Zenon, an important government official in the Fayum, are described. In one document, No. 14, the police of Philadelphia are notified that a robbery took place in a vineyard owned by Zenon and another man. The Jews in this area are pictured as poor workers, shepherds, and farmers.

That the Jews who served in the military forces of the Ptolemies were well off economically is shown in a series of 15 documents covering the soldier class. Egyptian foot soldiers as well as cavalry included Jews.

For the Jews in Upper Egypt during the Ptolemaic period a collection

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of ostraka rather than papyri is the chief source of information. Almost all of the ostraka are tax receipts given to private people or to tax collectors. The receipts cover taxes for such diverse activities as ferryboat service on the Nile, the operation of fisheries, vineyards and orchards, shoemaking, the delivery of chaff for heating and brickmaking. Some receipts came from banks, others from granaries.

Five papyri in the miscellaneous group are important, because they show that the controversial Dositheos, son of Drimylos, who according to 3 Macc. 1:3 saved the life of Ptolemy IV, actually was a historical personage. The last papyrus listed contains the words "You know that they loathe the Jews." If it is correctly dated in the first half of the first pre-Christian century, this papyrus would seem to mark the first known reference to anti-Jewish sentiment in Egypt during the Hellenistic age.

ALFRED VON ROHR SAUER

*THE MIDRASH ON PSALMS.* Translated from the Hebrew and Aramaic by William G. Braude. New Haven: Yale University Press, 1959. Vol. I, xxxvi and 563 pages. Vol. II, 630 pages. Together the two volumes constitute Volume XIII of the Yale Judaica Series. Cloth. \$15.00.

This collection of Psalm studies is an accumulation of comments that slowly developed over a period of about a thousand years (A.D. 200 to 1200). There has been only one other translation of the Midrash on Psalms into a modern European language, namely, the German translation by August Wuensche (1892—93). There appears to be a division of material between Ps. 118 and 119, the comments on the first 118 psalms being several centuries older than those of Ps. 119—150.

The *Midrash Tehillim*, as the collection is known in Hebrew, includes a series of homiletical treatises on passages from the Psalter and other related Scripture passages. The comments are introduced either by reference to parallel passages in the Old Testament or by the citation of various rabbinical authorities. Events in the lives of the rabbis as well as incidents from Jewish history are included in the presentation. The lay reader will at times be left behind by the cryptic style of these Jewish authorities.

Insights which the comments give into the theology and hermeneutics of Judaism are among the strong points that justify the publication of this book. Why, for instance, should a Jewish Midrash be translated into English? The rabbis answer, Because the Torah says that Japheth will dwell in the tents of Shem. Moses, it is believed, wrote not only Psalm 90, but also Ps. 91—95, each of which is appropriate for one of the tribes of Israel. The man who is called blessed in Ps. 1 is referred by one rabbi to Adam, by another to Noah, by still another to Abraham. In connection with Ps. 92, six pages are devoted to a discussion of the Sabbath, though the Sabbath is referred to only in the superscription. The forgiveness of

sins, moreover, is promised to the Sabbath keeper. The lesson which the *De profundis* (130) aims to impart is this, that prayers should be spoken from low places, not high ones.

The midrashic treatment of difficult passages in the Psalms is another interesting feature of this work. The imperative retains its place in 8:2 "How excellent is Thy name in all the earth, yet surely above the heavens *set* Thy glory." Ps. 22:17 is rendered: "They made my hands and my feet *repulsive*" and is applied to the woes of Esther at the hands of Haman's sons. The reader will be baffled at times, not knowing whether the anecdote that is related really applies to the text or not. The plea for moderate chastening in Ps. 38:1-2 is very prettily linked with the weaver who plies his task vigorously when he sees that the frame is secure but who does not strike vigorously if the frame cannot bear it. It is disappointing for the student of the Psalter to note how briefly such gems as Ps. 130 and 73 are disposed of.

Eight out of twelve previous titles in the *Yale Judaica Series* were translations of the Code of Maimonides. This work on the Psalms by Rabbi Braude of Providence, including over 200 pages of notes and indexes, will be welcomed by those who are interested in seeing how the Psalms are interpreted in Rabbinic Judaism. For a modern critical treatment of the Psalms by a Jewish scholar the reader will do well to consult Moses Bittenwieser, *The Psalms*, University of Chicago Press, 1938.

ALFRED VON ROHR SAUER

*TO ALL NATIONS: How the Bible Came to the People.* By Dorothy Heiderstadt. Edinburgh, New York, Toronto: Thomas Nelson and Sons. 192 pages. \$2.95.

One of the reasons why Luther joined the Augustinians in Erfurt—and not the Franciscans, with whom he was already acquainted through the Schalbes, Frau Cotta's relatives—was that one of their requirements was diligence in the study of the Scriptures. Johann von Staupitz, vicar general since 1503 of the Observantines, the stricter class of the Augustinians, had added to the regulations: "The novice shall read the Holy Scriptures eagerly, hear them devoutly, and learn them zealously." This does not mean that the monks diligently observed this requirement. John Nathin, Luther's chief teacher, for instance, told Luther: "Brother Martin, let the Bible alone; read the old teachers; they give you the whole marrow of the Bible; reading the Bible simply breeds unrest." Nathin even commanded Luther on his canonical obedience to refrain from Bible study; he made Luther read and reread the writings of Biel, d'Ailly, and Occam. Nathin remained an opponent of the Reformation to his death, 1529, though Luther calls him "a Christian man in spite of his monk's cowl."—All this reflects why "the dark ages" had descended on the church; basically the reason was neglect, discouragement, not to say prevention, of Bible reading and study throughout the centuries preceding the Reformation.

This explains also why those who had recognized the evils in the church and intended to remedy the situation insisted on spreading the Bible among the people. That heralded the beginning of a new era.—This book tells of 15 men whose object in life was, first of all, to make the Bible accessible to the people, beginning with the great pre-reformer whose influence has not died out in England to this day: John Wycliffe.—The book is written chiefly for young people, and it is hoped that those in charge of Sunday schools and other religious classes will make use of it.

THEODORE HOYER

*THE HEIRS OF THE PROMISE.* By William Bittle Wells. Published at 2124 S. W. Laurel St., Portland, Ore. 36 pages. Paper. 35 cents.

This book was occasioned by two phenomena: the ever-present claims of various sects that the promises of God to Israel in the Old Testament are still to be fulfilled among the Jewish people, and the unionistic services in which Christians and Jews participate jointly. The problem that the book tackles is "to whom belong the promises of God as given in the Old Testament?" (p. 3) The program of the author is to seek the answer in God's Word (p. 4). The solution as presented by the author has two parts: the Israelites were rejected by God because of idolatry, thus abrogating the conditions of the Old Covenant; the promises were transferred to Jesus Christ, the Initiator of the New Covenant, and apply to all those who accept Him as the only-begotten Son of the Almighty God.

The most interesting aspect of the book is the way the material is summed up in form of a trial in the final chapter entitled "The Court Test."

In general the reviewer is in agreement with the conclusions of the author. However, he doubts that the passages discussed from Hosea, Jeremiah, and Malachi pertaining to Israel's rejection (pp. 8—16) express the eternal will of God concerning Israel to the extent that the author assumes they do (cf. Is. 54:4-17 et al.). Nor did the reviewer understand the author's interpretation of chs. 37 and 43 of Ezekiel (pp. 18 f.). In the trial scene the author makes much of the point that "a murderer cannot retain the benefit of a will made by the person he murdered" (p. 29). This may be correct legal procedure, but the apostle Peter seems to be ignorant of this fact in Acts 2:36-39 and 3:14-21. We thank God he was!

HOLLAND H. JONES

*JAHRBUCH FÜR LITURGIK UND HYMNOLOGIE.* 3. Jahrgang 1957.

By Konrad Ameln, Christhard Mahrenholz, Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1958. xvi and 252 pages. Cloth. DM 26.

The publication of this *Jahrbuch* is meeting with widespread approval. Each issue includes articles of a scholarly nature in addition to reports on what is happening liturgically and hymnologically in European lands and also in America. The present volume includes a thorough discussion of Band I of *Die Agende für evangelisch-lutherische Kirchen und Ge-*

*meinden* by Christhard Mahrenholz of Hannover, who is always worth reading. Having participated in the preparation of said *Agende*, Mahrenholz was able to explain in detail the basic philosophy and reasoning of those who prepared this service book for the Lutheran churches of Germany. His discussion will be appreciated by liturgical historians of the future. Wilhelm Lueken discusses the famous Reformation hymn "O Herre Gott, dein göttlich Wort" on the following pages; this hymn poses many knotty problems, especially since the earliest sources do not say who its author was. Lueken traces this hymn through the centuries and joins the ranks of J. Bachmann, A. Fischer, D. Linke, Johannes Zahn, and W. Lucke, all of whom arrived at the conclusion that this hymn had been written by Anarg von Wildenfels. Lueken gives a study of both the text and tune of this hymn. The *Jahrbuch* includes also discussions based on *Die Weisen des Gesangbuchs der Böhmisches Brüder von 1531* (Camillo Schoenbaum), *Das Kantional des Georg Weber aus Weissenfels*, Erfurt, 1588 (Ludwig Finscher), and *Vorrede zu "Kirchengesenge Deudtsch"* by Johann Spangenberg (Magdeburg, 1545). Excellent shorter articles relate themselves to both hymnology and liturgics, with *Literaturberichte* for both of these fields.

WALTER E. BUSZIN

**WARRIORS OF GOD: the Great Religious Orders and Their Founders.**

By Walter Nigg. Edited and translated from the German by Mary Ilford. New York: Alfred A. Knopf, 1959. viii and 353 and xvi pages. Cloth. \$6.95.

Anthony and the hermits of the desert, Pachomius and cenobitism, Basil and Eastern monasticism, Augustine and the communal life of the clergy, Benedict and his rule, Bruno and the Carthusians, Bernard and the Cistercians, Francis and the Friars Minor, Dominic and the Order of Preachers, Teresa and Carmel, Ignatius of Loyola and the Society of Jesus, each treated brilliantly in a separate chapter and each founder a "saint," give the occasion for a re-evaluation of monasticism in an endeavor to transcend polemics and serve ecumenicism. All are described as seeking a gracious God by their own extraordinary efforts. Even Augustine is depicted as one to whom the Gospel was the religion of charity. All are called warriors of God as those who waged war against temptations and evils.

Nigg's account will increase an understanding and perspective of monasticism, not to be achieved through any other work. At the same time the Lutheran theologian will be disturbed by the emphasis on works and the disregard of the need for justification through Christ.

CARL S. MEYER

**THE MOVEMENT OF WORLD REVOLUTION.** By Christopher Dawson. New York: Sheed & Ward, Inc., 1959. 179 pages. Cloth. \$3.00.

Since September 1958 Christopher Dawson is the first Charles Channecy Stillman Professor of Roman Catholic Studies at Harvard University's Divinity School, which has asked him to present "a general view of

Catholicism" to its budding Protestant divines. It is apparent that a historian of broad and comprehensive scholarship has been chosen, liberal in his sympathies but a loyal son of the Latin Church.

Those wearied by Spengler's pagan cycles and Toynbee's syncretism will appreciate a thoughtful, penetrating historian of general civilization in his study of the world revolution ushered in by Renaissance and Reformation.

It is interesting to note that a Roman Catholic historian, now teaching at the school founded by Nonconformist John Harvard, charges that Calvinistic humanism was of a strictly utilitarian type and that its fierce iconoclasm and harsh intolerance towards all the manifestations of Roman Catholic piety "made any reconciliation between Protestantism and the movement of Catholic reform impossible." Was it, then, Calvin rather than Luther who divided the church and has been redividing it ever since?

Dawson sees all the changes of these five dynamic centuries as stimulated by Christianity and humanism and the endless chemical ferment set up between them. On his very first page he condemns the Old European view of history as provincial, parochial, and ethnocentric and says that "if we wish to study world history we must pay as much attention to China and India and Islam, not to mention Indonesia and Africa, as to Europe."

But neither does he sell Christianity and humanism short together with their varied progeny in the world of ideas that have shaken and shaped the non-European world. It is a relief to find a student of modern world civilization, as distinguished from a church historian like Latourette, who assigns a sizable role to the Christian world mission. The chapters on "the Missionary Expansion of Western Christendom" and "Christianity and the Oriental Cultures" alone are worth the price of the volume.

One wishes, however, that Dawson had given the statistical evidence for this statement: "In the last thirty years the percentage of Christians among non-occidental peoples has been doubled or more than doubled" (p. 71). What is referred to as the "Tokuyawa" regime should be corrected in the next edition to read "Tokugawa."

Dawson closes on a note of challenge and hope. The barriers between nations have been broken down, old customs and venerable laws have lost their power. "The civilization of the new world has an immense unsatisfied spiritual need." (P. 176)

The Christian world mission can capitalize on this tremendous opportunity by approaching three strategic classes: first, the new educated classes who are the creators and leaders of the modern Orient; second, what he calls the "oriental underworld," the world of the villages and of traditional culture; third, surprisingly enough, the lower middle class population of the great Oriental cities, the most important group of all. He finds in them a parallel to the shopkeepers, artisans, merchants, slaves, and freedmen of the Mediterranean urban centers among whom Christianity once before recruited the strength to turn the world upside down.

WILLIAM J. DANKER

*HISTORY OF DOGMA.* By Adolph Harnack. Translated from the 3d German edition by Neil Buchanan. Seven volumes. New York: Russell and Russell, 1958. Vol. I: xxiii and 364 pages. Vol. II: vii and 380 pages. Vol. III: xv and 336 pages. Vol. IV: xi and 353 pages. Vol. V: xx and 331 pages. Vol. VI: xiv and 317 pages. Vol. VII: xi and 328 pages (including the general index for the seven volumes). Cloth. \$50.00.

Adolph Harnack (1851—1930) was probably, in his generation, the most distinguished scholar of the pre-Nicene era. In his *Lehrbuch der Dogmengeschichte* he traced the history of Christian dogma down to the period of the Reformation. The first edition of this celebrated work appeared in 1886; the second, in 1887; the third, in 1893. Already in 1894 an English translation appeared. Harnack's theological position, a form of Ritschlianism, and his characterization of the metaphysics of Christian theology as Hellenization are evident throughout his work. Nevertheless, the vast erudition of the author and his insights can be of great value also to the conservative theologian and church historian. This reprint is part of the Theological Translation Library.

CARL S. MEYER

*HE ASCENDED INTO HEAVEN.* By J. G. Davies. New York: Association Press, 1959. 224 pages. Cloth. \$4.75.

Davies takes issue with the view that the Ascension is nothing more than the termination of Jesus' resurrection appearances. After reviewing the Old Testament background for the doctrine, he carefully analyzes the New Testament data and finds that the Ascension is assumed or discussed in almost all the New Testament writings and is freighted with theological significance. A large part of the book is devoted to a study of patristic interpretations of the Ascension. The author notes a steady decline of interest in the doctrine after the fifth century. The concluding chapter summarizes the theological depth and breadth of the doctrine of the Ascension.

Homiletical literature on the doctrine of the Ascension does not appear to be very popular, and it would be hard to guess from its P.R. (Pulpit Rating) how this apostolic fundamental once rated mention in the conciliar creeds. Not all the exegetical conclusions in this book are acceptable, but there is much here to help men preach effectively on a sadly neglected area of apostolic testimony.

FREDERICK W. DANKER

*AUGUST HERMANN FRANCKE UND DIE ANFAENGE DER OEKUMENISCHEN BEWEGUNG.* By Erich Beyreuther. Hamburg: Herbert Reich Evang. Verlag, 1957. xi and 309 pages. DM 10.50.

Emblazoned on the escutcheon of contemporary Protestantism is the shibboleth *Ecumenism*. Beyreuther's *August Hermann Francke* supplies additional pigment to brighten the magic word. The ecumenical movement had its inception (does the author really mean that?) in the 17th



century, and Pietism started it on its way. Francke was baptized in the once famous Hansastadt Lübeck. Ecumenism was evident in the choice of sponsors: a duchess, two patricians, and a few *Kleinbürger*—truly an ecumenical Baptism!

There was a certain confessional tiredness and apathy after the struggles which followed upon the misnamed Religious Peace of Augsburg of 1555. However, if we check the post-Thirty Years' War records, we note no general yearning for religious unity. Adultery, litigiousness, and blasphemy are too much in evidence, and the average "run of the mill" Christian in Francke's period knew nothing of ecumenism.

For Beyreuther, Francke is the man, the *Individualgestalt*, who gave the stimulus to what became an ecumenical movement of *Barock* proportions. Interesting but misleading is the designation of Francke as *typischer Barockmensch*. The author says of the baroque that it has *eine eigentümliche Vorliebe für umfassende Pläne*. To be sure, in this sense Francke was a *Barockmensch*. He promoted a movement, a dynamic movement, but not an ecumenical movement.

To be sure, the Copenhagen-Halle-London co-operation in mission endeavor had an ecumenical pattern. But it is a far cry from true ecumenism, in which all followers of Jesus are interested, and an artificially created ecumenism epitomized by the cry "Let us forget our little differences and unite for the implementation of a program for missionary and cultural advance."

The book has many notes and bibliographical suggestions. There is no index.

PHIL. J. SCHROEDER

**WORT GOTTES UND FREMDLINGSCHAFT.** *Die Kirche vor dem Auswanderungsproblem.* By Martin Schmidt. Rothenburg: Martin Luther Verlag, 1955. 180 pages. Illustrated. Cloth, DM 7,60. Paper, DM 5,00.

The author, instructor at the Kirchliche Hochschule, Berlin-Zehlendorf, discusses some phases of the dispersion of the church in Germany a century ago. The emigrating elements of the Saxon, Franconian, and Hanoverian churches between 1835—55 receive extensive consideration. Other geographical areas in Germany come in only for an oblique reference. To set forth the relationship between the mother church and the struggling churches in Midwest America a century ago, the author devotes considerable space to Wilhelm Loehe's position on the doctrine of the church as the body of Christ.

In the mind of Loehe another intimate union existed between the Lutheran and the mother tongue. He expressed fears about the results of translating Lutheranism into the English language. As a consequence Loehe instructed his "missioners" to insist upon the use of the German language as the purest voice to transmit true Lutheranism. Schmidt over-

simplifies (p. 77) Loehe's break with the Ohio Synod when that Synod resolved to provide English instruction at the Columbus Seminary.

Schmidt stresses the services rendered by the "missioner" to the scattered Lutherans in America. Frequently its members were isolated from one another, and the family became the basic unit of instruction. The housefather was directed to teach in the home and instruct his children under the supervision of a traveling missionary. In a sense the family became the congregation; nevertheless the family was obligated to join other families and form an "actual congregation." (P. 86)

To what extent did Loehe continue to exercise spiritual jurisdiction over his "missioner"? When The Lutheran Church—Missouri Synod was organized in 1847 on the basis of a "congregational" church polity, Loehe expressed serious misgivings about the practicality of this arrangement. The danger existed, he pointed out, for "mob rule" to develop. However, he was unable to convince his "missioners" who participated in the organization. Without rancor, Loehe stated that he had not been consulted when Craemer was transferred from Frankenthuth to Concordia College at Fort Wayne. He viewed this simply as proof that the "friends in North America" were becoming more independent.

The study is well documented. American resources and manuscripts are conspicuous by their absence. Some 40 pages of the appendix are devoted to the *Zuruf aus der Heimat an die deutsch-lutherische Kirche Nord-amerikas*.

AUG. R. SUELFLOW

**ENCYCLOPEDIA FOR CHURCH GROUP LEADERS.** Lee J. Gable, editor. New York: Association Press, 1959. 633 pages. Cloth. \$7.95.

Drawing material from more than 100 basic books and articles and using the insights and experiences of 66 experts, the editor of this publication has assembled, organized, and indexed some excellent and useful materials, some less excellent and less useful, and some that are not at all acceptable. In 22 sections, divided into 4 major parts, the following topics are discussed:

**Part I: *Basic Truths for Church Group Leaders.*** Three sections entitled "Christian Foundations," "People Grow and Change," and "Leader and Group—a Team" make up Part I. Section 1 limps badly in many places, notably in statements of Christian theology having to do with the Bible as the Word of God, the inspiration of the Bible, and in the answer to the question, What is the church? One will readily agree with Ralph D. Heim's comment in his review of this encyclopedia (*Religious Education*, March—April 1959), "One leaves these 70 depressing pages gladly." Sections 2 and 3, however, offer valuable but brief material on the various age groups and their needs for Christian nurture and on the newer concepts of group-centered leadership.

**Part II: *Some Basic Questions About Christian Nurture.*** With the exception of a treatment of objectives, which is generally very weak, Sec-

tion 5 answers these questions acceptably: How do persons learn? How can a leader know individuals in a group? What is important about group process? How plan to teach? What materials shall a leader use? How can church and home work together? If one may choose, here is the choicest material in the book, and leaders will find this to be very valuable for personal use or for group study and discussion.

Part III: *Ways of Working with Church Groups*. Those responsible for a training program for church school teachers and leaders will find here a wealth of valid resource material in the area of methods. Discussion, audio-visual instruction, storytelling, drama, music, worship, and group activities are treated.

Part IV: *Administering the Educational Program*. The principles of educational administration are given concise and adequate description, leadership education is treated by the editor, who is excellent in this field, and evaluation gets considerable coverage, which will be appreciated.

How may one use a resource book like this? The organization of the book and the index make it a most useful tool for the discriminating person who needs educational "how to" material. For experienced church group leaders it offers review and a broadening of vision. For new or prospective workers it offers a broad orientation. In any case, one ought to pick and choose its fruits carefully.

HARRY G. COINER

**THE THEOLOGY OF JAMES DAANE.** By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Company, 1959. 126 pages. Cloth. \$3.00.

The purpose of this book is to give a critical analysis of James Daane's views on the historic positions of Calvinism regarding the sovereignty of God and the ultimacy of the decrees of God. The author is in full accord with the views of Calvin and of the reformer's most faithful disciples concerning the sovereignty of God and its Calvinistic corollary, the equal ultimacy of election and reprobation. In his loyalty to the doctrine of the sovereignty of God as the central doctrine of Scripture and to the Calvinistic inferences, he finds himself at variance with Karl Barth, who has substituted for the *decretum absolutum* the *decretum concretum* of the election of Jesus Christ. The position of Francis Pieper the author regards as irrationalist speculation. Pieper refused to answer the question: *Cur alii, alii non?* As a matter of fact, Pieper refused to speculate. His position may appear to be irrational, but it is Biblical.

L. W. SPITZ

**THE CHURCH IN THE THEOLOGY OF ST. PAUL.** By L. Cerfaux. New York: Herder and Herder, 1959. 419 pages. Cloth. \$6.50.

The student of the theology of St. Paul, particularly of his doctrine of the church, will study this volume, now in its second edition, with interest. Père Lucien Cerfaux believes he has discovered three strands in Paul's ecclesiology. The first strand he finds rooted in the Old Testament, the

second in Christian experience, and the third in a tendency to idolize the church. He does not, however, regard Paul as an innovator in this matter, for he believes that the church of Jerusalem, born of Jesus' teaching and of His resurrection and of the Holy Spirit, had already brought out the importance of all these themes. The Protestant reader will have to adjust his vocabulary to that of the English translators, Geoffrey Webb and Adrian Walker, e.g., read "righteousness" where they speak of "justice." Father Cerfaux does not consciously identify the church with the Roman Catholic Church.

L. W. SPITZ

*CHRISTIAN BAPTISM.* Edited by A. Gilmore. Philadelphia: The Judson Press, 1959. 343 pages. Cloth. \$4.50.

Alert to the increasing attention given to Baptism in the theological discussions of the past 30 years and to the importance of the doctrine of Baptism to the ecumenical movement, ten of the younger British Baptist ministers, believing that Baptists should share the concerns of the present discussions, have collaborated in producing this volume. Their aim has been "to re-examine the doctrine of Baptism from the Biblical, historical, and theological points of view, so as to make clear to members of other denominations how Baptists view these matters." The editor admits, however, that what they wrote has far-reaching implications for their own churches. Though putting forth every effort to defend the practice of "believers' Baptism" and of baptizing by immersion, the writers insist that their criticism of paedo-Baptism carries with it no sweeping endorsement of Baptist practice. Neville Clark, who writes the last chapter, warns his own people that "the Baptist communion bids fair to become the only major branch of the Christian Church where Baptism is not of universal observance—a somewhat curious basis from which to attempt to justify a separate denominational existence."

Like the Anabaptists of Reformation days and the Arminians of the following century, today's Baptists, including the authors of this volume, fail to see that the regeneration of one born dead in trespasses and sins is always a miracle of divine mercy, in the case of adults as well as in the case of infants. "Unless one [infant or adult] is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5 RSV)

L. W. SPITZ

*URKUNDEN UND AKTENSTÜCKE ZUR GESCHICHTE VON MARTIN LUTHERS SCHMALKALDISCHEN ARTIKELN (1536—74).*

Edited by Hanz Volz and Heinrich Ulbricht. Berlin: Walter de Gruyter und Co., 1957. 234 pages. Paper. DM 19.50.

It is one of the ironies of Lutheran Church history that the three documents from Luther's own pen which bind Lutherans symbolically started out as individual statements of faith and achieved confessional status only years later. The present work (No. 179 in the Lietzmann-Aland series of

*Kleine Texte für Vorlesungen und Übungen*) is the fascinating story of the third of these documents, the Smalcald Articles, drafted by Luther at the command of Saxon Elector John Frederick and intended for frankly papally defiant presentation at the papally proclaimed but never held Ecumenical Council of Mantua. In just under 100 contemporary documents—bulls, instructions, letters, memoranda of table conversations, reports, opinions, expense accounts, titles of books and brochures, prefaces, even a will—we can trace the dramatic (sometimes almost melodramatic) story from the time that the whole operation is set in motion by the bull *Ad Domini gregis* in 1536 to the elevation of the articles to the status of a symbol of the Church of Saxony in 1574. Stages on the way include B. Martin Luther's preparation of the first draft in spite of his all but mortal illness, the conference of Saxon theologians at Wittenberg at the end of 1536, the convocation of the Smalcald League the following February, Elector John Frederick's unsuccessful advocacy of the articles, the politically motivated sidetracking of the articles at the League assembly, the necessarily unofficial subscription of the articles by the Lutheran theologians at Smalcald, Luther's subsequent expansion and publication of the articles as a private document, the papalist rebuttals that it evoked, and the final triumph of the articles as a symbolical document of the Church of Saxony after two decades of stout Cryptocalvinist resistance. For the reader who handles Early New High German and late medieval Latin the account at times becomes as exciting as a topnotch historical novel. The senior editor, Volz, prepared the Articles and Philip Melancthon's annexed Tractate on the Authority and Primacy of the Pope for the 1930 *Jubiläumsausgabe* of the Lutheran Symbols; in the present work he continues to maintain his opposition to the interpretation which Bizer has put on the data. Twenty-four of the documents are reproduced in full. Almost every possible question that might arise in the readers' mind has been admirably anticipated and resolved in superbly documented footnotes. English-speaking Lutherans would benefit greatly from a translation of this work, if only to deepen their realization of the extent to which the bonds between church and state influenced the course of the Reformation both for good and for ill. For the time being, however, no Lutheran pastor or seminarian who is interested in the meaning and the history of the symbols to which he is bound and who has the relatively modest linguistic attainments that the use of this work requires should be without it.

ARTHUR CARL PIEPKORN

**WESTERN ASCETICISM.** Vol. XII: *The Library of Christian Classics.*

Edited and annotated by Owen Chadwick. Philadelphia: The Westminster Press, 1958. 368 pages. Cloth. \$5.00.

Certainly the *Library of Christian Classics* would have been incomplete without a volume on early monasticism. The choice of Owen Chadwick for this comprehensive volume was a good one. Chadwick is both theo-

logian and historian, the perfect combination for a teacher in the field of historical theology. His general introduction and the particular introductions to the three segments of his early monastic tapestry are rich in scholarly descriptions of the men of the Thebaid, of Cassian, and of Benedict of Nursia. No less significant are the texts themselves which reflect the conclusions of modern scholarship. In a reference to the *Sayings* and the *Conferences* Chadwick says: "To translate the jejune aphorisms of the apophthegmatists is like Abba John watering his dead stick until it burst into flower: to translate the urbane reiterations of Cassian, you need a moderate use of the pruning knife, to cut away some of the luxuriant foliage in order to see the fruit." The selection of a text of the Rule of St. Benedict posed other difficulties.

Of especial interest to this reviewer were the *apophthegmata* of the *Verba seniorum*. Chadwick translated parts I—XVII of the Rosweyde edition and achieved an admirable piece of work in putting the epigrammatic, almost laconic, statements of the fathers into easy and readable English. An example: Abba Moses answers a seeking soul with "Go and sit in your cell, and your cell will teach you everything."

There are copious notes, a select bibliography, a general index, and one of Bible references. The book is highly recommended by this reviewer for the theologian who wants to come to grips with monasticism.

PHIL. J. SCHROEDER

**THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT.** By Alfred Marshall. London: Samuel Bagster and Sons Limited, 1958. xviii and 1027 pages. Cloth. \$8.00.

The Greek text used in this volume is that of Nestle's 21st edition. In addition to the interlinear translation made by Marshall there is included in the margin the text of the King James Version. Beginners in the study of the Greek New Testament will find this work helpful for inductive study, without relieving them of a thorough grammatical and lexical investigation. J. B. Phillips' prefatory remarks include several interesting points of information, and Marshall's own introduction contains many hints that are of value to the novice in Greek New Testament interpretation.

FREDERICK W. DANKER

**NATURA FILII IRAE: HISTORIA INTERPRETATIONIS EPH 2, 3 EJUSQUE CUM DOCTRINA DE PECCATO ORIGINALI NEXUS.** (Series in *Analecta Biblica Investigationes Scientifcae in Res Biblicas* 6). By Joannes Mehlmann. Rome: Pontifical Bible Institute, 1957. xix and 706 pages. Paper. \$9.50.

This book is a veritable storehouse of ecclesiastical opinion on the doctrine of original sin. The writer has painstakingly documented the hermeneutical fortunes of Eph. 2:3 with its reference to "the children of wrath," through the Greek and Latin fathers, the "Pseudo-Reformers," the

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lications,

Council of Trent, and Pius XII. He concludes that many of the Greek fathers agree with the steadily affirmed Western position that the apostle speaks in Eph. 2:3 not of the consequences of actual sin but of a deeply seated corruption of man's inner being. He finds that a detailed study of the Greek text of Eph. 2:3 confirms the Catholic tradition.

FREDERICK W. DANKER

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

*Verkündigung und Forschung; Theologischer Jahresbericht 1956/57*, ed. Ernst Wolf et al. München: Chr. Kaiser Verlag, 1957/59. 254 pages. Paper. No price given.

*Epistles to Timothy: A Study Manual*. By Russell Bradley Jones. Grand Rapids: Zondervan Publishing House, 1959. 81 pages. Paper. \$1.50.

*The Christian Family and Home*. By Alexander C. De Jong. Grand Rapids: Zondervan Publishing House, 1959. 70 pages. Paper. \$ .75.

*The Catholic Spirit*. By Andre Retif. English translation by Dom Aldhelm Dean. New York: Hawthorn Books, 1959. 126 pages. Cloth. \$2.95.

*Medieval Poor Law; a sketch of canonical theory and its application in England*. By Brian Tierney. Berkeley: University of California, 1959. 179 pages. Cloth. \$4.00.

*Biblical Exegesis in the Qumran Texts*. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 82 pages. Cloth. \$2.50.

*The Greatness of the Kingdom*. By Alva J. McClain. Grand Rapids: Zondervan Publishing House, 1959. 556 pages. Cloth. \$6.95.

*From Euclid to Eddington: A Study of Conceptions of the External World*. By Edmund Wittaker. New York: Dover Publications, 1958. 212 pages. Paper. \$1.35.

*Philosophy of Space and Time*. By Hans Reichenbach. English translation by Maria Reichenbach and John Freund. New York: Dover Publications, 1958. 295 pages. Paper. \$2.00.

*Philosophy and the Physicists*. By L. Susan Stebbing. New York: Dover Publications, 1958. 295 pages. Paper. \$1.65.

*Practical Christian Ethics*. By C. B. Eavey. Grand Rapids: Zondervan Publishing House, 1959. 240 pages. Cloth. \$3.95.

*Heresies and Heretics*. By Leon Cristiani. New York: Hawthorn Books, 1959. 141 pages. Cloth. \$2.95.

*Experience and Nature*. By John Dewey. New York: Dover Publications, 1958. 443 pages. Paper. \$1.85.

*Let Us Pray*. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. London: Oxford University Press, 1959. 95 pages. Cloth. \$2.00.

*Daily Meditations*. By F. B. Meyer. Westchester, Ill.: Good News Publications, 1959. 63 pages. Cloth. \$ .50.

*The Church in the Dark Ages.* By Henri Daniel-Rops. English translation by Audrey Butler. New York: Dutton, 1959. 635 pages. Cloth. \$10.00.

*Special Days and Occasions.* By Billy Apostolon. Grand Rapids: Zondervan Publishing House, 1959. 103 pages. Paper. \$1.00.

*Amos and Micah* (Torch Bible Commentaries). Commentary by John Marsh. London: SCM Press Ltd. (U.S.A. distributor: Alec R. Allenson, Naperville), 1959. 127 pages. Cloth. \$2.25.

*Don Pedro.* By B. H. Pearson. Westchester: Good News Publishers, 1959. 63 pages. Paper. \$ .50.

*Jacopa Sadoletto, 1477—1547: Humanist and Reformer.* By Richard Mateer Douglas. Cambridge: Harvard University Press, 1959. 307 pages. Cloth. \$5.00.

*Pope John XXIII.* By Zsolt Aradi, James Tucek, and James O'Neill. New York: Farrar, Straus, and Cudahy, 1959. 325 pages. Cloth. \$4.95.

*The Council of Florence.* By Joseph Gill. Cambridge: University Press, 1959. 470 pages. Cloth. \$8.50.

*Seventeenth-Century America.* By James Morton Smith. Chapel Hill: University of North Carolina Press, 1959. 253 pages. Cloth. \$5.00.

*The Reality of the Unseen.* By William Charles Cranver. New York: Vantage Press, 1959. 90 pages. Cloth. \$2.95.

*The Gospel of God.* By Herbert Kelly. London: SCM Press Ltd. (U.S.A. distributor: Alec R. Allenson, Naperville), 1959. 151 pages. Cloth. \$2.50.

*The Degrees of Knowledge.* By Jacques Maritain. English translation by Gerald B. Phelan. New York: Charles Scribner's Sons, 1959. 476 pages. Cloth. \$7.50.

*The Doctrine of Grace in the Apostolic Fathers.* By Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans, 1959. 150 pages. Cloth. \$3.00.

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